

A
PLAIN E
AND FAMILIAR
 EXPOSITION OF THE
 Ten Commandements.

WITH A METHODICALL SHORT
 Catechisme, containing brieflie all the principall
grounds of Christian Religion.

Newly corrected and enlarged by the Author.

PSALM. 119. 30.

*The entrance into thy words sheweth light, and giveth un-
 derstanding to the simple.*



AT LONDON,
 Imprinted by Felix Kyngston, for Thomas Man,
 dwelling in Pater-noster-row, at the signe of
 the Talbot. 1614.

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WITH A METHODICAL SHORT
CATECHISM, containing briefly all the principal
grounds of Christian Religion.

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THE SECOND EDITION, with many new Additions and
Corrections, in the Year 1720.



Printed by John Knapton, for Thomas Allen,
dwelling in Paternoster-row, at the sign of
the Talbot. 1724.



TO THE RIGHT WOR-
SHIPFULL SIR ANTONY COPE
KNIGHT, GRACE, MERCIE
and peace, from Iesus
Christ.

SIR, the Lord the searcher of all hearts knoweth, that when these Sermons were first preached, it was neuer once intended that they should come to the Presse. And therefore the whole discourse was so framed both for matter and manner, as might best fit the capacitie and necessitie of the present Auditorie. But since some of the most inuidious hearers had published their notes (as themselves could gather them in the time of the Sermon) without our knowledge or consent, and many faults were escaped in writing and printing, which by due care and foresight might haue been prevented: therefore both for our clearing, and the better satisfying of the Christian Reader, we were compelled to reuiew and refine the whole Treatise. Wherein we haue ioynsly labourred (as neere as we could) to set downe euery thing, without addition or detraction, as it was first deliuered in the publike Ministerie.

Many reasons there are, which mane vs to dedicate these our poore labours vnto your Worship.

First, to testifie our unfained thankfulnessse for all the singular fauours, which we haue receiued at your hands, for the space of these twentie yeares. Wherein you haue alwaies shewed your selfe as willing to aide and defend vs in our iust cause, as you were carefull to make choice of vs, at our first entrance into our places. Secondly, because we know not how soone we shall finish the daies of our Ministerie, we thought it our dutie to giue some taste, and to leaue some testimonie thereof vnto the world,

The Epistle Dedicatorie.

world, to witnesse your godly desire to discharge the trust committed vnto you, and our faithfull indenours to performe the dutie belonging vnto vs.

Lastly, for that your selfe hauing formerly heard whatsoeuer is here set downe in writing, and also hauing throughly knowne the manner of our doctrine and conuersations, you are best able euen of your owne knowledge, to make our defence to any that shall vniustly except against vs.

We haue annexed vnto this Treatise an exact and pithie Catechisme, made by a godly learned friend of yours; that such as are wearied with the larger discourse vpon the Commandements, may heere be refreshed by a compendious abridgement, of all the substantiall points of religion.

The name of the Author we haue purposely suppressed. But we hope herein that we haue neither wronged him, nor others. For the excellencie of the worke will easilie manifest the workeman.

And thus with due acknowledgement of the manifold comforts receiued from your selfe, and the good Lady your faithfull wife, we commit you and all yours to the mercifull protection of the Almighty God: beseeching him, so to multiplie his graces vpon you, that you may see many good and happie daies in this life, and inherit euerlasting blessednesse in that which is to come. Hanwell, the 15. of September. 1604.

Your Worships much bound, and
in all Christian duties to be com-
manded,

John Dod, Richard Cleauer.

A FRIENDLY COVNSEL TO THE CHRISTIAN READER, TOV- ching the Author and his booke.

Readers, we happie are that liue, in this bleſt age of light,
When by Gods grace, and giſts to men, Chriſts Goſpell ſhineth bright:
And happy ſure in mine eſteeme, are thoſe that Paſtors haue,
Who faithfully, will ope Gods law, in loue their ſoules to ſaue:
That will mens very hidden faults make knowne vnto their heart.
Their owne worth that diſclaime they may, and finde in Chriſt a part:
Such faithfull paines ſhall conuert ſoules by God Almightyes ſtrength:
When blinde and lazie faithleſſe droanes ſhall be detect, at length,
To be the troublers of the ſtate, chiefe workers of all woe, (1. King. 18. 18.)
To King, to Church, to Common-wealib, as ſworne true to mans foe.
If then thou liue in ſuch a place, where God ſuch guide doth giue,
Oh bleſſe his name, attend his voyce, obey his law and line:
But if in place thou haue abode, where ignorance darke doth raine,
I wiſh thee further ſeeke for truth, or there doe not remaine.
For why (alas;) where viſion failes, the people periſh muſt;
And ſoule, not good for want of truth, to hell, when corps to duſt.
But yet if that to Chriſt thou wouldſt, in this darke ſhade of night,
See here a little Starre God ſends, in loue to giue thee light,
A mirrour of Gods perfect law, whereby thou ſinne maiſt ſee,
And ſeeing ſhun, and flie to Chriſt, that he may couer thee,
This will pull downe thy Popiſh pride of meriting conceits,
Of able ſtrength to keepe Gods law, and ſuch like deepe deceits,
Of iugling Satan, binding ſoules, and keeping men in ſinne.
And yet bewitching them to hope, heauen by workes to winne,
Yea further yet, if ſo thou wilt, chuſe this to be thy guide,
Leade thee it will in perfect path, that feete ſhall neuer ſlide.
Or if thou ſlip, recouer thee it will, if erre, recall,
If feeble, ſtrengthen and preſerue, at leaſt from finall fall.
And what then, though gainſt authors minde, it firſt appeared in ſight;
By noters hand, in ruder tyer compoſd, and homely dight?
Yet marke herein a worke of God, bringing to publike view
Of many what intended was for priuate good of few,
And now reuiſde by authors eye, and faultis of print correct,
In graue and ſober modeſt weede, not gariſhly bedeckt,
Receiue in loue this holy worke, by which if good thou finde,
Let God haue praiſe for all, yet to his ſervant thus be kinde.
To wiſh that ſtill his life may be, to Gods moſt glorious praiſe,
To Churches good, and Chriſtians ioy, with length of happy daies.

} Mat. 13. 16.
} Act. 20.
} 57.

1. Cor. 14. 25.
2. Tim. 2. 25.

} Hoſ. 4. 6.
} Mal. 2. 8.
} Ezec. 34. 22

Prou. 29. 18.
Prou. 19. 2.
2. Theſſ. 1. 8.

Luke 12. 3.

1. Cor. 2. 1.

Ed. Cl.



OF PAINFVLL PASTORS
AND THEIR FLOCKS.

*W*hen silly sheepe, by skilfull shepheards crooke,
*I*n pastures faire and greene are duly fed:
*L*ed all along by some sweet running brooke,
*L*ike Christall streames from flowing fountaines head:
*I*n safety such may feed and nothing dread.
A blessed Shepheard be, that sheepe so feedeth,
*M*any a sheepe (God wot) such Shepheard needeth.

*K*eepe on your course good Shepheards, tend your fold;
*N*o season slip, soules of your sheepe to gaine:
*I*n parching Sun-shine, nor nights pinching cold,
*G*reater reward shall be for greater paine,
*H*eele pay your hire, which for his sheepe was slaine;
*T*hey that win soules, like starres (by Gods assent)
*E*ternally shall shine in firmament.

The



THE PREFACE.

The preface
cōtaineth rea-
sons perswa-
ding vs to
yeeld obedi-
once.

1. Generally to all the Commandements.

2. Specially to
the first, from
Gods

Nature,

Benefits

1. Common to all his
people.

2. Proper to
the Israe-
lites, viz.
their deli-
uerance
from a

Place dan-
gerous to
their soules,

State grie-
uous to
their bo-
dies.

Exodus 20.1.

*God spake all these words and said, I am the Lord thy God,
which brought thee out of the land of Egypt, out of the house of
bondage.*



These words containe a preparation,
to stirre vs vp with all care and
conscience to keepe the law of
God : which partlie concerneth
he obseruing of all the Comman-
dements in generall, and more spe-
cially the keeping of the first. That
preparatiue which pertaineth to
all, is in these words (*God spake*)
that is, that seeing they haue God for their Author, and im-
mediate teacher of them, euen by his owne voyce; there-
fore

fore wee must settle our selues to obey them without resistance, or gaine-saying. That which belongeth to the first, is drawne, first from the nature of God, being *Iehouah*, which signifieth his essence, and being: incommunicable to any creature, and secondly from his benefits, either generall in these words (*Thy God*) that is, one that haue bound my selfe in couenant with thee, to bee thine, to deliuer thee from all euils of soule and body, and to doe thee all good for this life, and that which is to come: or else speciall, in the last words (*which haue brought thee out of the land of Egypt*) whereby is signified, that hee had shewed and proued himselfe to bee their God, by drawing them out of that place, which was wholly addicted to Idolatrie and superstition: and out of that condition and state which was full of miserie and bondage. Since then this wonderfull deliuerance doth abundantly testifie his loue and goodnesse towards them, therefore they should wholly submit themselues vnto him, and acknowledge him, and him only to be their God.

God spake all these words.

God is after a
peculiar ma-
ner the Au-
thor of the
ten Comman-
dements.

IN that hee bringeth in the Authour of the words, saying (God spake them) we are taught, that God is after a peculiar manner the author of the ten Commandements. As all scripture is to be regarded, as proceeding from God, so more neererly these ten words, because they be after a more speciall sort his words.

That this is so, it is proued plainly in Deut. 5. 22. where *Moses* hauing repeated this law, sets downe two priuiledges that it had aboue all other scripture, to winne the more authoritie vnto it.

First, he saith, *These words the Lord spake vnto all your multitude*: noting this vnto them, that whereas the ceremoniall and iudiciall lawes were deliuered by the ministerie of Angels, and the other Scriptures by the meanes of the men of God the Prophets; these words and these Commandements, God himselfe in his owne person, full of maiestie and terrour, accompanied with his glorious Angels, in a flame
of

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of fire, did pronounce so terribly in the hearing of them all, as that they trembled, and came to *Moses*, requesting him that they might no more heare God speaking on this manner: for if they did, assuredly they should die for feare. Wherefore in this first regard, they must be exceedingly reuerenced, because Gods owne voyce did speake them.

Secondly for the writing of them, they were not written as other scriptures, by Holy men of God, but God himselfe did write them with his owne finger; not vsing thereto either men or Angels, as instruments, Yea, at the first himselfe made also the very tables wherein they were written, that there might bee nothing in them, but ouely the immediate worke of God: but afterward when *Moses* brake them before the Israelites that had made the golden Calse, thereby to shew that they by their Idolatrie had broken the covenant, and were worthie to be cast off, then though God did bid *Moses* make the second Table, yet himselfe wrote the Law, not vsing thereto the ministerie of any of his creatures; shewing that in this regard they bee more specially Gods words, and so more to be regarded.

2. Pet. 1. 20. 11.

Deut. 9. 17.

Deut. 10. 1.

And beside this testimonie, diuers reasons may be vsed, to shew that these are Gods owne will and words, after an extraordinary manner.

For the wonderful and perfect holinesse that is contained in them, sheweth who is the maker of them, because there is no good dutie, which God bound *Adam* to performe, but is comprehended and commanded in one of these: and there is no sinne that we are bound to abstaine from, and eschew, which is not forbidden in some of these tenne words. It was about the wit of men or Angels to containe in so few words the whole perfection of our dutie to God and man.

The lawes of men, though they fill many large volumes, yet they are imperfect, and daily something is to bee added to them, that was not before thought vpon, and some things to be taken away, which now more experience hath taught not to bee so profitable; so that yet they stand in neede still of renuing and mending: but this law is so absolute, and doth set out so full and compleat a righteousness, that if one could

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Rom. 7. 7.

Act. 14. 17.

Rom. 2. 15.

could fulfill them all, hee should bee fully acceptable vnto God, and needeth not flie to Christ to bee his Redeemer. For indeede this meeteth with all finnes, yea with the first and least motions, as *Paul* saith, that he had not knowne that lust (meaning the motions of originall concupiscence) had been sinne, but that the law saith (*thou shalt not lust.*) And as their perfection of holinesse doth witnesse sufficientlie, from what an one they had their beginning; so further this will proue them to be the words of God, because they bee written and engrauen in euery mans conscience: so that let wicked men strue and labour, and doe what they can to make themselues Atheists, yet it will not bee, they cannot blot out Gods writing. These lawes stick imprinted in their hearts and soules, so firmly, that they cannot bee removed. For, as *Paul* saith, God hath not left himselfe without witnesse: but in euery mans bosome, and euery ones nature, hath planted so much of his law, as will serue to leaue them without excuse, and to condemne them. For who is there among the most prophane men, whose soule doth not constraîne him, euen against his will, sometimes to confesse that there is a God, and one onely true God, and that this God is to bee worshipped also by such meanes, as himselfe hath appointed, and that he is not to be blasphemed, nor his name to be abused; but that he is to be reuerenced; and that some time is to be set apart and consecrated to his worship? Who can race these lawes out of their owne consciences, though they doe what they can, and strue neuer so much to extinguish this naturall light?

So for the second Table, what mans nature doth not tell him that there is an order of gouernment among men, which must not, nor cannot without sinne be violated? And so, heathen and vngodly men, hauing committed murther, were not able to stand before the furie of their owne consciences, but were continually in chase and vexation: which sheweth, that euen corrupt nature bringeth with it this knowledge into the world, that we must not kill. And for vncleane persons and adulterers, though in time of their prosperitie, they haue soothed vp themselves, and hardned their owne hearts by

by living in pleasure, and giuing themselves to idlenesse, and the lusts of their flesh, and so seemed to wipe out this law: yet in misery, when any affliction hath wakened their drowsie hearts, this would giue them no rest, neither were they able to stand before the face of their owne consciences, but were driven to acknowledge the filthinesse of their sinnes. And so in the rest of the Commandements,

Furthermore, al the punishments that are at any time inflicted vpon the world, haue come from the disobedience against this law; and all the mercies and benefits which men enioy, proceed from the obedience yeelded to it. For when God sets downe his curses and his blessings, do they not run thus? If thou obserue and keep these Commandements, then thou shalt be blessed in soule, and bodie, in children, in cattell, in field, in all things thou puttest thy hand vnto. Contrariwise, if thou wilt not obey but neglect them, then shalt thou be cursed in all things. Deut. 18.

Lastly, Christ himselfe came into the world to keep these lawes. For they require a perfect and absolute obedience, as they are perfect; which seeing no man could doe, therefore Christ tooke our flesh vpon him to fulfill them; that as Adam by his disobedience had cast vs out of Paradise, so hee by his obedience might bring vs into heauen: and he came not onely to performe them himselfe fully, but also to make his Saints able to obey them though not in perfection, and without any defect, (for that onely he himselfe could doe) yet in truth and sinceritie; for that hee requireth of all his members.

Since therefore God hath had such speciall regard in deliuering these lawes, wee must hence learne, with all reuerence to hearken vnto them, and willingly to beare the admonitions and rebukes that are contained in them, whosoever wee bee; and whatsoever he is that applieth them, and speaketh them vnto vs. And in so doing wee shall in truth shew our selues to beleue, that God is the author of these words, if wee can be content to endure that these precepts should bee pressed and vrged vpon vs, though by one that is our inferiour, and baser in outward respects then our selues

selues. When *Ehud* came to a Heathenish King and barbarous tyrant, bringing a message from God, hee arose from his Throne to attend vnto it: Iudg. 3. 20. Yea, when wicked *Balaam* was to utter the word of God vnto proud King *Balaack*, hee was commanded to stand vp to heare the parable, Numb. 23. 18. If then this Heathen king was to giue reuerence vnto the message of God altogether against himselfe, being also deliuered by so wicked a messenger, much more ought we with all feare and thankfulness to embrace these lawes, which the most holy God deliuered in his owne person, and that for the great good, and saluation of all that receiue them. And this affection was in *Iob*, as hee testifieth of himselfe in his 31. Chapter, 32. verse, that though hee was a man of such wealth and authoritie, that hee could haue made afraid a great multitude, and could haue crushed them by his power, yet the poorest and most contemptible might haue dealt with him? and if they had seene any fault in him (as who liueth so iustly, but sometimes those that be about him may see infirmities in him?) and had come to tell him that he had broken the law of God, hee would haue been quiet and milde, and so farre from scaring them with rough words as that himselfe would feare before God, and labour to get pardon. Hee would not chafe with those that brought Gods rebukes vnto him, and say, What haue you to doe to meddle with me? who gaue you authoritie to controule your betters? but, controlling himselfe, kept within his owne doores, to humble his soule before God, and to seeke reconciliation with him.

The like may we see in that holy man *David*, who though he was a king, annointed at Gods appointment, and a Prophet of excellent gifts, a valiant warriour, & had foure hundred men well appointed waiting on him: yet when *Abigail* a woman, and meane in comparison of him, came alone, and brought with her the sword of the Spirit, even the law of God, and put him in minde that howsoever her husband had wronged him; yet it was altogether vnlawfull for *David*, in priuate reuengement, to lay violent hands vpon him.

David hearing her strong reasons, and seeing that hee could

could not rush on *Nababs* blood, but hee should rush vpon the sword of God; hee leaueth off and thanks her for her good counsell. So that when shee brought the law of God for her warrant, this was so good a warrant, as that *Dauid* durst not but yeeld vnto it.

Contrarie to this was the practise of *Amaziah*, that, when he most absurdly had taken and set vp the gods of the *Edomites*, and God sent the Prophet to tell him that hee had dealt foolishly to worship those gods that could not saue their owne people, nor themselues out of his hands: he new could not beare this, but begins to mocke and threaten. Who (saith he) made thee of the kings counsell? Art thou become a counsellor now to tell the king what he hath to doe? hold thy peace lest thou be smitten.

The Prophet seeing him to despise the rebuke of God, would not bestow so much labour, as to giue him any more admonition, but said: I will hold my peace; but know, that thou shalt surely perish, because thou hast done this thing, and not hearkened to my counsell. Though it was foolish and naught in him to doe that thing, yet if hee could haue hearkened to the Prophet of God, bringing the law of God, he had been on the mending hand, and all would haue been well; but when he would doe sinfully, and withall refuse to be admonished, then he must needs be destroyed. And so he was shortly after, most fearefully, and strangely, by the hand of God; and neither his kingdome, nor his wealth, nor any thing could keepe off the iudgement of God, and deserved destruction from him.

So then, will we shew that we doe in truth beleue, that these be the words of God? then must we, when any man shall presse any of these lawes vpon vs, straightwaies yeeld and stoop vnto them, and then indeed we confesse that God spake all these words. But if we begin to shifte and cloake, and colour, and distinguish, then we declare euidently, that our heart is not perswaded that God is the author of them.

Secondly, we may learne, not to be afraid or ashamed to stand for them, as also to practise them in our liues, though the *Atheists* and prophane sinners of the world, mocke and scoffe

Mark. 8. 38.

scoffe at vs neuer so much for the same. For what need we be ashamed to maintaine those words, which God himselfe was not ashamed in his owne person to speake? and whereof Christ saith, He that is *ashamed of me*, and my words, before men in this world, I will bee ashamed of him before my Father in the world to come. If God had but sent his Angels vnto vs with any Commandement, the glory of such messengers, should make vs bold to defend and maintaine the message: but since God did not send an host of Angels, but came himselfe in his Maiestie, accompanied with all his holy Angels, waiting and attending vpon him, should not wee now giue much more reuerence to those things, which hee spake, and take much more courage to stand for the maintenance of his commandements?

This serueth therefore exceedingly to condemne their dastardlinesse, that are afraid to keepe the Sabbath, or to doe any religious dutie, because they should bee counted Puritanes. But is it not better that men should hate vs without cause, then that God should haue a quarrell against vs vpon a iust cause? Is it not much better that they should scoffe at vs for good, then that God should plague vs for euill? What a shame is it therefore for vs, that when wee heare wicked Heretickes speaking against the law of God, and prophane Atheists breaking his law, and blaspheming his name, wee should hold downe our heads, and become mute, as though it were a matter of some great discredit for vs, to speake for that which God himselfe in his owne person hath so highly recommended vnto vs?

Vse 3.

Thirdly, this serues to teach vs to keepe this law spirituallly, because it is spirituall: for such as God is that made the law, such is that law which hee made. It reacheth therefore to the inward parts of euery man, and lieth close vpon his conscience. And indeed in this it doth especially differ from the lawes of men: for they doe tie the hand, and the tongue, and the foote, to the good abearing, and take notice if any of these bee faultie against them: but they meddle not with the heart, and make no question of the inward motions of the soule, because man can bring in no prooffe of such

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such a breach of the law, neither can hee haue any witnesse against the inward corruptions. But God searcheth the hearts, and trieth the reines, and entreth into the secrets of the soule, and therefore hee commands vs to loue him with all our heart, and with all our soule: not contented with such a loue onely as is declared by the outward behauour of the body. And so for our neighbour, he commandeth vs to loue him, not outwardly onely, in salutation, courtesie, and good speeches, but inwardly also as our selues, that is, in truth, constantly, feruently, and without guile and dissimulation. Therefore all the obedience performed to God, must proceed from within, and come from the heart, else it shall be no whit acceptable to him. That which groweth without, if it come not from the roote of sincerity within, shall afford no comfort to our selues. But if we will haue our outward obedience to bring forth any fruit to our owne soules, or glory to God, wee must looke that it haue it beginning from an vpright, sound, and faithfull heart. Now then our obedience shall bee spirituall, when it proceedeth from the soule, and is done to a good end: but whatsoever is done for merit, as the Papists doe, or for vaine-glory, as the Scribes and Pharisies did: this is not spirituall, this proceedeth not from the loue of God, but from selfe-loue: this is a reflectiue kind of friendship, that maketh vs doe something vnto others, that they may recompence vs againe, with the like or a better reward. But then is our obedience true and vpright, when it commeth from a good heart, with desire and purpose to shew our obedience to God, and our loue to men.

Reu. 2. 23.

All these words.

God spake not the first Commandement onely, nor the second or third, and lest there: but hee spake them all; and gaue as strict a charge to keepe euery one, as any one; and no one was vttered by Gods voice, or written with his owne finger more then the other. Whence is to be learned, *Doct.* that whosoener will haue any true comfort by his obedience

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Reason. 1.

2

Jam. 2. 10.

Deut. 27. 26.

3

Mat. 6. 20.

Mat. 19. 21.

ence to Gods law, must not content himselfe to look to one, or two: but must make conscience, and haue a care to keepe them all and euery one. First, because hee that is the authour of one, is the author also of all the rest; and he that hath promised a reward for keeping one, hath promised a reward also for keeping all: and hee that threatneth to punish the offender, doth not say, if thou breake this, or that, thou shalt be cursed: but he that continueth not in all without exception, is accursed; and liuing, and allowing himselfe in the breach of any one, shall bee sure to beare the wrath of God, as guiltie of all. For hee that doth many good things, and yet alloweth himselfe to bee disobedient but in any one thing, stands in danger to reuolt continually, and to become a wicked and open persecutor. As this was *Herods* case, hee did many things according to *Iohns* preaching, and did heare him gladly, and for other commandements was reasonable willing to be ruled; but for the seuenth hee must needs haue a dispensation; and hee kept this resolution; that let all the Preachers in the world say what they would he would not be brought to leaue his incest, nor to part with his brothers wife. Therefore wee see how soone hee fell to breake; first, the third Commandement, in swearing to that light and wanton woman, to giue her whatsoever shee should aske, and then also hee grew to persecute *Iohn*, and cut of his heade: so taking liberty to himselfe to breake the seuenth Commandement, hee cast off all care and regard of the rest. So the yong man in the Gospell, he thought himselfe in a good forwardnesse to heauen, and indeed hee had done many things, and many good parts were in him, so that Christ himselfe did loue him: but when Christ had told him, that one thing was lacking, and that he must sell all that he had, and if he did so, he should be no looser, for he should haue an inheritance in heauen: then hee looked sadly, and went his way. He could haue been content to haue had that inheritance that Christ spake of, so that hee might keepe his earthly possessions too: but if the question were, whether he would take heauen or earth, he chose rather to leaue heauen, then to part with the earth. So that he that liueth wittingly
and

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II

and purposely in the breach of any one commandement, fals away from the rest: as contrarily hee that hath respect to all the commandements, is sure that hee shall neuer be confounded, Psalme 119.6. And so *James* saith, Chap. 2. vers. 10. *He that keepeth all, and breaketh one, is guiltie of all*: not meaning, that if one through infirmitie slippe into any fault, hee was straightway guiltie of the whole law (for it may be truly said, that hee that breaketh all through weakenesse, not allowing himselfe in it, but struiuing against it, and crauing pardon, is reputed guiltie of none) but this he meaneth, that whosoever seemeth to keepe all the other commandements, and yet will willingly maintaine, and beare with himselfe in the breach of any one, he did neuer performe any true obedience vnto any. Though one bee no theefe nor adulterer, yet if hee be a Sabbath-breaker, he breaketh the whole law. For if one aske him, why doe not you commit adulterie? and he say, because God commandeth that I should not; then he would keep the Sabbath also, for they be both alike the commandements of God: but if it be not because God commandeth, then he doth not obey the law, but serue himselfe. Therefore he that makes no conscience of all Gods lawes, hath no soundnesse and fidelitie in him, because hee doth not remember that God spake all these words.

The vse of this is, first to confute Popish religion, and to prooue that they be altogether carnall and sinfull people, and make no conscience of any law of God; because, for the second commandement, they doe wholly allow themselves to breake it: for the scope and summe of that commandement is, that wee should serue God, not according to our owne inuention, but according to his will: but their religion, what is it but a meere deuice of mens braines? And what doth it consist of, but of the precepts of men? For where doth the word of God teach them to make Images lay-mensbookes? Nay doth not God directly call them teachers of lies? And what warrant haue they for their Masses and Pilgrimages, and such other stufte, wherewith their religion is perstred? Therefore they bee hypocrites, and make no conscience of any of Gods Commandements. And most of them haue no

B

care

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care of the Sabbath, but haue more regard of their Idoll holy daies, which the Pope hath appointed, then of the Sabbath day, which God hath commanded. So, for most carnall professors among vs, who almost is there that regardeth the Sabbath, and seareth to breake it, any further then the law of man wil take hold of them: and some be afraid, lest, if it be knowne they should bee reprobued for it publikely, and the Minister would make them heare of it in the Church. But if they could keepe themselues close from the Magistrate and Minister, would not most men willingly bee following their businesse that day? This is to proclaime themselues hypocrites, and that they haue no feare of God, nor regard of him in their hearts. Oh but they hope they are good Christians, and do keepe the law of God, for they doe not steale, nor sweare, nor lie: but doe they not know that God spake all these words, and therefore hee hath no sound heart, that addicteeth not himselfe to keepe them all?

Use 2.

This must teach vs also, that when wee see that God doth not blesse vs according to his promises made to those that keepe his commandements, then we must examine our selues diligently concerning our obedience to this his law, whether we liue not in some sin, or whether some old sinne lie not in vs, which hath neuer been repented of: for certainly God laieth no punishment vpon vs, but only for contempt, or neglect of his law. Wherefore, when he strikes vs, we must begin to examine our obedience. So did *Jacob* in Genesis, when his sons *Simeon* and *Leui* had committed that cruell fact, and he was therefore become odious in the sight of the people of the land: then hee knowes that there could not be such trouble without, if all were well within. Therefore he begins to search his familie, and to see how all things went there, and then he perceiueeth presently the cause of all these stirres; for his house was stained with Idolatrie, his wife had gotten her fathers Idols, and many of his people were infected with superstition. Then no wonder, though there were such troubles abroad, when there was such disorder at home. Therefore he purgeth his house of all this filthinesse, and burieth all these Idols in the ground, that they might neuer hurt him or any of his any more.

Gen. 35.

The Preface.

I 3

more. Also this serueth for the singular comfort of all Gods children, that sith all these be Gods Commandements, euen all as well as one, therfore they shall haue power also to obey them all, as well as one. For that God that hath enabled vs to keepe some, can as well strengthen vs to keepe all the rest: because that power which we haue to obey one, is not from our selues, but from the worke of God in vs. And indeede God doth not giue vs these lawes, that we should imagine we can obey them of our selues, but that (seeing our owne wants) we should goe to him for helpe. Why then should not euery Christian hope to bee able to yeeld obedience to God, in whatsoeuer God commandeth him? As God witnesseth this of *Dauid* that he was a man after his owne heart in all things, saue in the matter of *Vriah*: for there he sinned presumptuously; his hart was vpriight in all things else. And likewise as it is spoken of *Zacharie* and *Elizabeth*, that they were perfect and vnblameable in all things: (not that they were quit from all infirmities, or had not their faults as well as other Saints) but they were vpriight and sincere, their heart was true with God, and so God can and will giue grace vnto all his, to obey euery one of his commandements with a true and vpriight obedience. So that no man ought to discourage himselfe, in respect of the corruption and frailtie that cleaueth most fast vnto him. But oh, will some say, for other things I haue some hope that I shall overcome them: but I shall neuer get the better of this or that sinne while I liue. Well then, other sins you hope you can overcome: but whether haue you power to subdue them by any vertue of your owne, or from the working of Gods spirit in you? If you say from your selfe, then you speake ignorantly and foolishly: for flesh cannot kill any sinne, this must be the worke onely of God: but if you say that Christ Iesus did giue helpe vnto you against them, why should you doubt of victorie against this? Hee that gaue you abilitie to ouer-rule your flesh in some things, cannot hee giue the like in all? Yea, this very mercie, that hee hath giuen you a disposition and power to obey him in one commandement, is a sure testimonie to you, that hee will doe the like in the rest; so that, by humble, faithfull, and seruent prayer, you craue this

Vse 3.

1. King. 13. 5.

Luke 1. 6.

B 2

grace

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grace at his hands. This therefore which he saith, God spake all these words, is a marueilous encouragement to the Saints; that therefore, feeling their wants in any dutie, they may goe to God and say, Lord, thou art the author of all these Commandements alike, and the keeping of them all pertaineth to me as well as to any other: thou knowest, O Lord, that there is no power in me to obey the least of them; therefore I come now for helpe and grace from thee, to make me obedient to all as well as thou hast to some: so wee shall obtaine grace to keepe euery one, as well as any one.

I am Iehouah.

THis word signifieth the essence of God, and his absolute perfection in all his attributes. It is expounded in Hebrewes 13.8. *Christ yesterday, and to day, and the same for ever:* and Reuel. 1.4. *he that was, and is, and is to come.* He that is the selfe-same in all his properties evermore, as hauing his being in and of himselfe. It declareth, first, Gods eternitie, whereby hee differs from all creatures, whereas men and Angels, though they be euerlasting, and so shall haue no ending, yet they bee not eternall, for they had a beginning from him, as other things had, but he from none. Also power, and wisdom, and mercie, and iustice, and such other things which are properties in men and Angels, in him are natures: in vs they are weake and imperfect, in him absolute and perfect. Men and Angels are strong, mercifull, iust, patient, true: but hee is strength, mercie, patience, and truth it selfe: in them these things are qualities, and finite, and therefore changeable: in him essentiall and infinite, and consequently vnchangeable.

Use 1.
Act 17.28.

This must teach vs earnestly to seeke his loue and fauour; which if wee haue, nothing can hurt vs: *for in him wee liue, moue, and haue our being.* Hauing his loue, we haue all power, wisdom, and counsel on our side. If he be perfect in himselfe, and all creatures haue, what euer they haue, from him, what neede wee feare (he being with vs) what all the creatures can doe against vs? seeing that all their power is deriued from him, and vsed at his direction. We see among men, if there be
one

one whose estate depends wholly vpon his Landlords court-
tesie, that may put him out, and begger him when hee please,
how carefull hee is to please him, and haue his fauour, lest
through his displeasure he should be turned out of all. So is it
with all the men on earth: they be all Gods tenants, and that
at will: no man holdeth any thing by lease for an houre: our
breath is not our owne, but his. It is at his appointment what
shall become of our soules and bodies, whether they shall be
saued or damned. And hee is such a God, whose anger is an
eternall anger, and his wrath an eternall wrath, & his plagues
euermlasting plagues: therefore how carefull and diligent
should we be to please him? And then we shew our selues to
beleue his power and infinitnesse, when it is our greatest care
to seeke his fauour. Dan. 5. 13.

Secondly, this is for the consolation of Gods children. Is *Vse 2.*
God the same for euer, and that in his dealing to his chil-
dren? And hath hee heretofore vsed his power for their de-
fense? his wisdom for their direction? his mercie for their
comfort? Then he will doe the same still to vs also. Therefore
when any of his children haue been brought into great mi-
serie, and that for their sinnes, as *Manasseh* was to that hard
case for his great wickednesse, yet when he repented, and be-
rooke himselfe to prayer, wee see God heard him, and holpe
him both out of his sinnes and miserie. Did he deale so with
him? Then he being *Iehouah*, the same for euer, without any
change, he must deliuer vs also when wee call vpon him. But
are wee sure to be deliuered out of this trouble, and to be set
out of this debt, or temptation, if we call vnto God? This
we are sure of, that if we crie to God, he will deliuer vs fro our
sinne, and from the punishment of it: or if the crosse doe hang
still vpon vs, hee will sweeten it with with some spirituall
comfort, and strengthen vs, that we shall be able to endure it,
and so recompence it with heauenly grace, that we shall gaine
more in the spirit, then wee lose in the flesh. But vnlesse that
we beleue that God is *Iehouah*, and immutable, all the histo-
ries of the Scripture are made vnprofitable vnto vs: then we
haue no vse nor comfort of those things which we heare and
reade: as how God blessed *Abraham*, and deliuered *Iacob*,

and did many wonderfull things for his people in former time. But if wee hold this firmly, that God is the same for euer, this is sure, that whatsoeuer good thing he did for them, he will doe the like for vs, if we vse the same meanes. So also if any one hath found in himselfe, that at such a time I was in great troubles and terrors, and then I prayed vnto God, and I know that he heard my prayer, and helped me. Are you certaine that God did heare you when you cried heretofore? Then you may bee farre more sure of this, that if you crie againe, he will heare you againe, else he should not be *Iehouah*. If he haue been yours once, he is yours still, and will be yours for euer.

3. This is also for the terror of the wicked. Is God *Iehouah*, constant, and vnchangeable? Then looke what plagues proud persons haue had heeretofore, the same shall they haue now, so sure as God is true, vnlesse they repent and get pardon in Christ. Hath God plagued theeues, and adulterers, and prophane persons in former times? Hee is *Iehouah*: let them looke to it: it is his name and nature, to hate and plague them that be such, euerlastingly; vnlesse there be repentance on their part, and pardon on his. Likewise, can any one say by experience, I fell into sinne heretofore, and then I got a wound to my conscience, a blot to my name, and hurt to my bodie: then as sure as the Lord liueth, as sure as God is *Iehouah*, without change; so sure make account to speede as ill in sinning now, as you did before. Many that did steale before, and were brought to shame, and could scarce saue their liues; yet when they are deliuered, will fall to it againe, but yet farre more closely (as they imagine) and with much greater skill in the trade: and then they thinke all shall bee well. But who found them out before? Did not the righteous God, that will reward wicked men according to their wickednesse? Then be sure, that as he hath alreadie shewed his power, iustice, and anger against their sinne; so vpon like prouocation, he will doe the like againe. Let not them looke for better successe in their latter sinnes, then in the former, since God remaineth constant, and is both able and readie to punish them.

So.

So some haue plaid the filthie persons, and God hath shewed it to men, to their discredit: will they then fall to it againe, and thinke they can hide it? No, they shall not, for God will reueale it. Though they may thinke God will be carelesse of them, yet hee will not be carelesse of himselfe, and his owne name. As sure as hee is *Iehouah* that brought them into the pikes before; so sure, if they turne againe to their filthie vomit, he will bring them to shame againe; either in this life, to make them repent, and iudge themselves: or if not, then sure in the life to come, where the burthen shall be much more heauy, and intollerable vpon their conscience, and shal presse them downe to hell. It is a wholesome medicine for such sinners, to come to shame heere, that, if it may be, they may bee brought to repentance and amendment.

So much for the name of God, *Iehouah*; that he is without change, or shadow of change: what euer hee hath done, hee will doe the same for euer.

Thy God.

THE former argument of obedience was taken from Gods nature, that he was eternall in iustice to punish sinners, and in mercie to reward his children. Now this is from his goodnesse, *I am thy God*; Almighty indeed I am, infinite, eternall, and perfect; yet so as that I abase my selfe to take care for thee, to haue a louing heart towards thee, and to be thy father, and to make thee my childe; to be thine husband also, and to make thee my spoule; one that haue promised to giue thee all good things, and to remove all ill things from thee: this is to be thy God. If God had set downe onely his infinite Maieslie and greatnesse, and his glorious incommunicable name, that would haue feared vs, and made vs flie from him: but now he encourageth vs by this, that he is our God, and giues vs these commandements for our owne benefit, and because he loues vs.

The doctrine hence gathered, is, that if euer wee will obey *Doct.* God in soundnesse, then wee must know him to be our God, If we will euer obey God in soundnesse, then we must know him to be our God. to haue tender care of vs, to loue vs, and that wee shall speede best, when we yeeld most obedience to him. And this reason *Moses* still vrgeth vpon the Israelites: Thou must obey him, and

and heare his voyce, for hee is the Lord thy God, that loues thee, and careth for thee.

Reason will shew this: for if we heare that God is infinite in power, and doe not withall know that hee is our God to vse his power for our good, then it makes vs feare, because we know not where to hide our selues from him; when we heare his infinite iustice, we quake and tremble: as nothing vexeth the theefe more, then to heare of a iust Iudge, for then he hath no hope of escaping, vnlesse he haue a pardon, and know that the Iudge comes to deliuer him, and to doe him good. Also when we heare of Gods patience, and goodnesse, and mercie, this will be but a vexation to vs, vnlesse wee know that hee is good and mercifull to vs. This addeth to the griefe, to heare that God is good, if we must not feele it. For then the wicked heart objects thus: They preach much that God is mercifull, gracious, &c. But what is this to me, that he is so to others? I am sure he is not so to me: I shall fare neuer the better for it. This vexeth the guiltie conscience, to heare that such good things are laid vp in store for Gods children, and yet he must taste of none of them. As for a beggar, that hath nothing, to heare tell of large possessions, and great reuenues, that must bee left to such and such a one, this is tedious vnto him, and makes his miserie more bitter, and in this case, till men be perswaded that God is their God, they count it bootlesse to pray; and as for giuing of thanks, they want matter and arguments. So that nothing can moue or allure vs to seeke God, till we know that hee is good to vs, and will giue vs saluation. Therefore if euer we would yeeld any cheeresfull obedience to God, let vs labour to feele the truth of that which God speaketh, that he is our God, our Sauour, and hath done and alwaies will do more for vs then any other can, and therefore we will obey him aboue all.

Use 1.

James 1. 18.

To this end then wee must examine whether God hath wrought those things in vs, which hee doth in those whose God hee is. As first, for God the Father, hee regenerates, and begets vs anew by the word of truth: trie then, whether we haue this note in vs or not. Doth the word of God abide in vs? Hath the immortall seede made vs new creatures, and be-

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gun to worke immortalitie in vs? Then conclude, Sure God is our God.

Secondly, God sheds his loue abroad in the hearts of his children, and makes them crie *Abba* Father. This is not so in Rom. 8. 15. men: they, when they beget a sonne, cannot beget a childe-like affection in him: but oft times the children are rebellious and stubborne: but if God beget a childe to himselfe, by the seede of his word, he makes him affected to him, as to his father. If then we haue this affection to God, that we loue him as our father, certainly this is his worke, and wee are his children.

Also God the Sonne, Christ Iesus: where he comes, he kills sinne, he abates our lust and worldlinesse, and workes a fresh spring of grace and holinesse: but if we feele no worke of his death in vs, to mortifie our sinne, then how can we know that he died for vs? If the power of his resurrection haue had no effect in vs for our sanctifying, how can wee beleue that hee did rise againe for our iustifying and quickning? So for God the holy Ghost, where he commeth, he conuinceth the world of sinne. Before, a naturall man can say much for his sinne, hee can defend it, and hath wit to alleage many things for it, and will hold vp his head in maintenance of it: but when Gods spirit once entreteth into the heart, that sets him downe, and makes him he cannot looke vp, till he haue confessed his sin, and craued pardon, and been ashamed of it thorowly. But many there be that would be thought to haue Gods spirit, yet will not be reprobued: but that is verified of them, that is spoken of the foole in the Prou. 27. 22. *Bray a foole in a mortar, as wheare is braied with a pestell, yet will not he depart from his folly.* But if Gods spirit reprobue and checke thee for thy sinne, and make thee feare; blessed art thou, for God is thy God.

Oh but I am more troubled and terrified now then I was before. True: and it must bee so. For Gods spirit, where it takes place, must needes conuince men of sinne. For it is not (as many thinke) a matter of wit, to stand in defense of sinne and bee able to speake for a bad thing, but it is a matter of iust; for where iust hath dominion, it whets the wit to speake for it, and the diuell helps: but if Gods spirit come once, it driues

Gal. 5. 24.

Ioh. 4. 14.

Iohn 16. 8.

Gal. 5. 22.

Rom. 8. 15.

drives to a plaine confession, and casts downe Satans dominion, and then lust ruleth the wit no more. Also the fruites of the spirit are loue, ioy, peace, &c. Then trie thy selfe in these things; not to haue beautie and strength (for a Bull or a Lion is stronger then a man, and many other beasts too) but to haue patience and gentlenesse, and a moderate spirit to adorne thy minde, these bee sure signes of Gods spirit. Also the holie Ghost makes vs able to crie *Abba* Father; it makes vs able to breathe out our requests vnto God, and to powre out our supplications before the most high: if wee haue this spirit of prayer, then it is plaine the holy Ghost is ours. So that, if God the Father hath regenerated vs, and Christ hath killed our sinnes, and the holy Ghost hath made vs ashamed of them and to confesse them, likewise if it worke in vs loue, and patience, and moderation of our affections, and make vs able to pray vnto God, then God is our God, and this will make vs obey: but if this bee shaken, all is shaken: for this is the foundation of all obedience.

But men will say they haue a faith, and beleue in God: which if they had, it would bring forth obedience, and haue workes. For how can they chuse but obey God, if they hold this sure, that God loueth and regardeth them, and will give them a reward for euery good thing that they doe? And this euery one must performe, that will say, God is my God.

Use 2.

And heere is to bee remoued the iniurious dealing of the Papists: who, as themselues are iustly debarred from the assurance of Gods mercie, because they rest on their owne merits, so would they depriue all others of the comfort of perseuerance, making this a certaine point of their religion, that no man stands certaine of saluation: and by this meanes they hinder men from cheerefull obedience, and cut off all sound thankfulness.

*Which brought thee out of the land of
Egypt, out of the house of bondage.*

NOW he proues himselfe to be their God, because he had done so wonderfull things for them, in their marueilous deliuerance, that though *Pharaoh* and all Egypt was against them

them, and (which was worst of all) their owne vnbeleefe, yet God broke thorow all, and set them free.

Out of the land of Egypt.

THis Egypt was a Country subiect to much Idolatrie and superstition, and therefore exceeding dangerous to dwell in, Ezek. 20. 7. 8. In which respect, Rome is compared vnto it, as to Sodome for filthinesse, Apoc. 11. 8. Hence wee learne that it is a great fauour of God, to bee deliuered from idolatrous places. Though they had enioyed there as great commodities for their bodies, as they were pressed with burthens and bondage, yet this were a preferment, to be drawne out of such perill for their soules. *Ioshuah 24. 23.* reckons it among the principall and memorable mercies of God to *Abraham*, that he brought him out of Vr of the Chaldeans, where his ancestors serued strange Gods: yet it was a Country very fertile and delightfull, wherein his kinred and acquaintance dwelt; and his owne natiue soile, wherein he had been borne and bred. For they that conuerse and abide in such places, are in danger to be corrupted with that pestilent contagion, *Apoc. 18. 4.* As the Israelites had been, as appeareth by the golden Calfe, which they were so readie to make in the wilderness: or else they must daily vex their owne soules, and bee vexed by others, as *Lot* was for their corporall vncleannesse of Sodome.

Doct.

A mercie of God to be freed from dwelling in Idolatrous places.

And therefore iust cause haue we to magnifie the name of our gracious God, who hath freed vs from as great a perill, with lesse difficultie, and more ease. We are translated out of Egypt and Babel, yet without trauell or iourney. Our places are swept from that vncleannesse at home, and Ierusalem is come to be situate in our land amongst vs.

Vse 1.

This also serues much for the reproofe of them that onely looke to their bodies and present estate, without any regard to their soules: and therefore whitherfoeuer their commodities lead them, there they plant themselves. Be the townes or families neuer so superstitious, that is not respected: so that gaine and honour may arise to them from thence, there they will dwell, and there they will match their children. But *Abraham*, Gen. 24. 8. was most carefull to auoide this, as appeareth

Vse 2.

peareth by his charge to his seruant, *Beware thou bring not my sonne backe to the Country from whence I came.*

That was the land of his nativity, where himselfe had been borne, and brought vp: there dwelt his Country-men, acquaintance, and friends; and yet he would not suffer his sonne to be there planted, from whence he himselfe had been transplanted: not because there was no likelihood of wealth or liuing, but because there was perill of sinfulness and infection, as he well knew by former experience in himselfe and his ancestors. And therefore the very motion of reducing *Isaac* backe thither, moued him to giue so earnest a charge to his seruant, to be very warie to auoid it. As if he should haue said, So farre as thou dost respect thy dutie towards me, so farre as thou meanest to discharge the trust committed to thee, so farre as thou bearest any loue or tender affection to my sonne, so heedfully looke to this, to make no conclusion for *Isaac* to returne into those Countries.

Out of the house of bondage.

Doct.
God will deli-
uer his chil-
dren out of all
miseries.

IN that God deliuered them from this bondage, notwithstanding the extremitie of it, this doctrine is gathered, that whatsoeuer miserie Gods children be in, yet in the best time he will deliuer them: for this is not written for the, but for vs.

They were vnder a long and strong affliction for many yeeres space, vnder Tyrants, that whipped their bodies, and scourged them, and put them to labour aboue their strength, and (which was a most intollerable vexation) made the parents drowne their owne children. None euer intreated any so spightfully as they were vsed, yet wee see God deliuered them. So in the Psalme he saith, *Many are the troubles of the righteous, but God deliuereth them out of all.* It is not their wealth, nor mony, for of that they are oft times bare enough; nor friends, for sometime they haue none; neither yet their strength, for they are often weakened and brought full low: but God will deliuer them. Let men get righteousness, and faith, and the spirit of prayer, though they were in an iron fornace vnder *Pharaoh* his tyrannie, in an house of bondage, let them but crie, and from thence God will deliuer them.

So in *Esters* time, a wonderfull affliction it was, that the day

Psal. 34. 19.

day of execution was appointed, when all the godly should be put to the sword, not one to be left alive. But now, when they could crie vnto God, and had none else to goe vnto but onely to him, and him they would goe vnto, and stay vpon, knowing that he could helpe them if he would, and would also for his promise sake deliuer them: then we see, the day that was appointed for their sorow, turned to their ioy; that which was purposed to bring destruction vpon them, brought destruction vpon their enemies; and the day of their most extreme captiuitie, proued to bee the day of their most ioyfull deliuerance.

And it must needs bee so: for else God should lose the end of his corrections, for hee corrects them to make them partakers of his holinesse. But if he should suffer them to pine away, and to eat vp their hearts with griefe, this would not make them more holy, but more sinfull, and therefore hee saith, hee will not let the rod of the wicked lie alwaies vpon the righteous, lest hee put forth his hand to euill. Noting, that if the godly should bee too much afflicted, they could not hold out, but would turne aside to sinfull courses: but God will none of that, for then he should misse of his intent. So he speakes in another place, *Esay 57.16.* that he *will not alway chide, lest the spirit should faint before him*: Shewing, that if hee should not moderate the crosses of his Saints, they would faint, and perish utterly, and then hee should bee the loser.

Reason.

Heb. 12.10.

Psal. 125.3.

If a man in taming his Colt should breake his backe, or otherwise spoyle him, the Master should not onely hurt his beast, but also hinder himselfe: in like manner, when God comes to his owne elect, which before their calling are (as *Iob* speaketh) *wilde Asse colts*, vntamed and unruly; hee will master them, and humble them, and make them stoupe, but he will not breake, destroy, or consume them: for then the damage were his owne, hee should crosse his owne purpose, which is to bring them to life.

Iob 11.12.

Heb. 12.2.

Therefore Gods children may be assured of comfort; and a happy end shall follow an vncomfortable beginning; a ioyfull deliuerie shall come in stead of a grieuous seruitude.

The

Vse 1.

The vse of this is to teach vs neuer to faint vnder our crosses and troubles: be they what they will be, neuer be discouraged. God is *Iehonah*, that can helpe, though men will not: yea though all were against vs, as *Pharaoh* and the Egyptians were against *Israel*, and none would mooue the hand to aide vs, yet his helpe is sufficient to preuaile against all. For, hath God deliuered vs from the yoke of sinne and Satan, and from the bondage of vnrule lusts? and shall not hee be able to set vs at libertie from weake men, that can onely oppresse our flesh?

Hath he removed the tyrannie of sinne, which would haue damned our soules? And cannot hee giue vs refreshing from the miserie of our bodies? If God deliuer from sinne, death, and hell, neuer faint, as though he could not rid vs from outward afflictions: if hee haue ouercome the greater, the lesser shall not withstand him. God gaue vs freedome from those things that are simply euill (as sinne is) and the cause of all ill: then it is easier to succour vs against those which are medicines against euill, and are often turned into blessings.

So that if Christ haue washed vs from our sinne, the worst and foreft enemy, (for all the world cannot wash away one sinne) then neuer feare these lesse matters.

Oh, but this makes me doubt whether I am Gods childe or not, because I haue such long and fierie troubles: if God loued me, would hee afflict me thus? Then looke to this people here, they were the best Nation vnder the Sunne, and none so good as *Israel*, euen then, when they were thus pressed vnder *Pharaohs* crueltie. All other people were but as thornes, they were the Rose: other were but harlots, they the Lords Spouse: yet they were afflicted, and that indeede to keepe them from vngodlinesse and worldly lusts, and consequently from damnation. So that, outward ease is no sure signe of Gods fauour, else none should haue been so much in Gods fauour, as the Sodomites, Canaanites, and such like: for they had al the ease, wealth, and outward prosperitie of the world. And before the flood, *Caimes* children had all the glorie of the world on their side. They found out Musicke, and keeping of Cattell, and other arts, and all must be beholding to them.

But

Gen. 4.30.

21.22.

But let vs keepe Gods fauour, let vs feare him, and pray vnto him, and then our long and strong crosses shall bring long and strong comforts.

Secondly, let vs learne hence to prepare for crosses, since Gods children may be sore afflicted: else little doe we know how they will sting vs when they come. It is our best course therefore to get wisdom, while the price is in our hands, to labour to get patience, and to acquaint our selues with God, that wee may seeke to him, and waite for deliuerance at his hands. For that makes crosses so tedious and grieuous, when they hit vs on the bare: whereas if wee had patience to beare them, and faith to emptie our hearts by prayer, they would be easie. Nothing makes afflictions so burthensome, as when they meet with an heart in which remaineth some sinne vnrepented, or some passion not subdued. But if with faith and patience wee would yeeld our selues to Gods will, we should be as quiet as Lambes, as Christ was, *As a sheepe before her shearer* is dumbe, so he opened not his mouth. So *Paul* in the Acts, when they perswaded him not to goe to Ierusalem, said, *What doe you weeping, and grieving mine heart? I am ready to die for Christs sake at Ierusalem.* He could be content to giue his flesh to be whipt, and his body to be imprisoned, yea and his life also to bee sacrificed for Christs sake. Nothing could bee too much or too deare to bestow vpon him.

Esay 53.7.

Acts 21.13.

Prepare therefore for crosses, and we shall be able to beare them. But if wee goe on in a fooles paradise, and thinke, indeed this world is a vale of teares to others, but to me it shall be a place of pleasure: they must haue trouble, but I must haue ease: then, when, in stead of ioy, we finde griefe that we looked not for; and wee dreamed of credit, but there comes nothing but contempt; we imagined that God should lift vs vp higher and higher, and hee casts vs downe lower and lower; this casts vs into such desperate passions, that wee are neither fit to serue God nor man.

All this would bee helped, if wee could thinke Gods children haue in all times suffered afflictions, it is the lot of the righteous, and I must looke to taste of the same cuppe, and therefore labour before hand to get patience, and to trust in God,

God, and to looke for helpe at his hands. Then wee should be like *Moses*, that in al those trials, when others were at their wits end for vexation and feare, was quiet and still, and God deliuered him out of all, as he will doe vs also, if we will (as he did) patiently rest vpon him. So much of the Preface.

The first Commandement.

Now follow the Commandements, whereof the first is contained in these words:

Exod. 20.3. Thou shalt haue none other Gods before my face.

The more
goodnesse
God exerci-
seth towards
vs, the more
neerely wee
should cleaue
to him.

Deut. 10.

Vse 1.

From the inference, that God will haue them therefore keep this Commandement, because he had deliuered them from the bondage and flauerie of Egypt, wee learne, that the more goodnesse God exerciseth towards vs, the more nearer we are to cleaue to him. *Deut. 10. 14. 15. Behold, heauen and the heauen of heauens is the Lord thy Gods, and the earth with all that therein is: notwithstanding the Lord set his delight vpon thy fathers to loue them, and did chuse their seede after them, euen you aboue all people, as appeareth this day, &c. vers. 20. therefore thou shalt feare the Lord thy God, thou shalt serue him, thou shalt cleaue vnto him, and sweare by his Name.*

This serues to teach vs, that as they were to be stirred vp to obedience for their deliuerance by *Moses*, so wee much more for our redemption by Christ: as wee are also taught, *Luke 1. 74. That wee, being deliuered out of the hands of our enemies, should serue him without feare all the daies of our life, in holinesse and righteousness before him.* For that is more excellent then the deliuerance out of bondage, by how much the state of vnregeneration is more grieuous then their corporall thraldome.

In that, men tyrannised ouer them: in this, the diuell, sinne, and death: there the body only was tormented, here the soule deadly wounded: there was some intermissiō, this is perpetual,
day

day and night: here death made an end of their miserie, here it begins it: that was felt, and therefore they were willing to be relieued, this spirituall seruitude is not perceiued, and therefore they will neither seeke helpe, nor receiue it, when it is offered.

Then it reproues them, who the more they be freed from outward misery, the more they be in flauerie to their inward corruptions, and least subiect to Gods holy will. And therefore the Prophet, *Ier. 5. 5.* complaineth of the great men, that they were the greatest rebels against God: hee tooke off the yoke of want and miserie, and they shooke off the yoke of obedience.

Thou shalt haue none other Gods but me.

THE drift of this commandment is, that we should sanctifie God in our hearts, and giue him his full priuilege aboue all his creatures.

First of the negative part: to haue none other Gods, is not to haue any thing whereon we set our delight, or which we esteeme more then God. The doctrine from hence, is, that we must suffer nothing to withdraw our soule, or any thing in our body, or soule, from God. For whatsoever withdraweth any thing in vs from God, that is a strange God vnto vs. That is euery mans God, that euery mans heart is most set vpon. Whatsoever the minde of man is more carried after then the glorie and seruice of God, that is another GOD to him. As for matter of commoditie, if a man set his hope and his trust, and his heart vpon his wealth, this is Idolatrie. As in *Iob 31. 24.* *If I made gold my hope, &c.* So the rich man in the Gospell made his wealth his God, because hee trusted in it, and did worship to it: for heere hee speakes of the inward worship of GOD in the soule. If one then relie vpon wealth, and thinke himselfe safe when hee hath it, and vndone if it bee taken from him; this is to make goods his Gods, and gold his hope. For if his hope bee gone with his goods, what was his hope before? If when his riches depart, his confidence also departeth: did he not say to them afore, *Thou art my confidence?* So couetousnesse is called Idolatrie: not that men bow downe their bodies to it; but,

Doctr.

Nothing should withdraw vs, or any thing in vs, from God.

Luk. 12. 29.

Col. 3. 2.

C

(which

(which is worse) their soules and affections, their wit, memorie, vnderstanding, yea all their faculties stoop to that which should onely stoop to God. So that hee that loues riches aboue measure, and sets his heart vpon earthly things, is one of the worst sort of Idolaters.

Phil. 3. 19.

In like manner, pleasure, and what other thing soeuer a man hunts after, more then after Gods glorie, is another God vnto him. As the Apostle speakes of some voluptuous persones, who would haue thought it an iniurie, if one had told them that they worshipped not God, but their bellies: for they, no doubt, tooke themselves to bee professors of Religion, and seruants of God, as well as the best: howbeit the Apostle saith in plaine words, that they made their belly their God. For though they did not kneele downe, and hold vp their hands to their bellie, yet they set themselves more earnestly to feed themselves, then to glorifie God: and were more grieued if they were pinched in a matter of victuals and good cheare, then to see the name of God dishonoured and blasphemed, or any sinne committed. So those that giue themselves wholly to Hunting, Hawking, Dicing, Carding, or any such vaine practises, they make these things their God. For they are more glad when these things are effected according to their desire, then if any thing be brought to passe for Gods honor. And if they be crossed in any of these things they are more vexed and troubled with it, then for swearing or stealing, or breach of the Sabbath, or lying, or any thing whereby Gods Law is violated. So *Ier. 17. 5.* to trust in any fleshly thing is idolatrie: for, saith he, *Cursed bee hee that maketh flesh his arme.* Why, may hee not doe so, and serue God too? No, saith he, *he withdraweth his heart from God.* So that looke how much any one relieth vpon earthly things, so much he forsakes God: and in what measure he placeth his confidence in any thing else, in that measure he remooues it from God.

1. Sam. 17. 19.

All these vngodly men then bee worshippers of false Gods, and make those vaine things Idols to themselves. So euen *Eli* was said to honour his sonnes more then God. Though he were a good and holy man, yet being too indulgent

gent to his children, in that hee contented himselfe onely to haue admonished them for their faults, and did not proceed to punish them when admonition would not preuaile, (as became him being a Magistrate) hee honoured his Children more thn God. Yet hee did honour God, and was a good man: bnt through infirmity, and too much loue of his Children, he was borne away from that care of the glorie of God that hee should haue had; and so did beare with them more then hee ought to haue done; and this was that sinne, for which God did so sharply both in word reprove, and in deed correct him.

The vse of this is, first to reprove all ignorant men, and vnregenerate persons: it is certaine they haue other Gods. For euery vnregenerate man depends, either vpon himselfe, or some other thing else, neuer vpon God: as hee saith of such, *they sacrifice vnto their nets*: not that they did offer burnt offerings vnto them; but because they got much wealth by violence, they thought their riches came from their owne practises, & therefore imagined that God did not provide for them, but that they had provided for themselves: and so did not thinke themselves beholding vnto God, but vnto their owne hands that could finde meanes to get these outward things. So that euery carnall man sets vp himselfe, hee doth nothing but seeke and serue himselfe, and therefore is his own Idoll, and another God vnto himselfe.

Use 1.

Hab. 1. 16.

This serues also to humble Gods Children daily with the consideration of it: for who liues so holily, that doth not sometimes feare men more the God, and that doth not often depend too much vpon outward meanes, and hath not too great a loue of earthly things?

Thiedly, that wee may keepe this Commandment, wee must learne to vse all outward things, as though wee vsed them not; that so our minds, and affections, and iudgements, may be ready to serue God, and wee may also presse to doe his will. For whosoever sets himselfe to root in the earth, and to lust after worldly things, his heart wil be so occupied, and forestalled therewith, as that if he be called to any seruice of God, he must say, *I haue married a wife, and I cannot come.* *Luk. 14.*

my farme & mine oxen will not let me come : & all this while hee sets vp a strange God. But then shall we attaine to a sincere (though not perfect) obedience to this Commandement, if wee can come to denie the world, and neuer to trust to these things when we haue them, (for the abundance of them cannot helpe vs without Gods blessing) nor to be discouraged and cast downe though they bee all taken away; because the want of them shall not hurt vs, if God bee with vs: for we liue by his blessing, and therefore wee must set our selues only to rest on him, and not to leane to any creature.

Before my face.

BEcause this is the most spirituall commandement, and doth most presse vpon the heart, and we are most ready in this matter to dissemble with men, and deceiue our owne soules, therefore God doth more neerely vrge it, and saith, before me.

Dott.

We must not only carrie our selues before men, but our hearts also must be vp-right in Gods sight.
1.Chro.28.2.

Hence we learne, that it is not enough so to behaue our selues, as that no impietie breake forth from vs before men; but we must looke to our hearts, and see that no impietie come in Gods sight. For a man may preach and exhort others to the loue of God, and yet if he doe this for vaine glory, and not for Gods glory, to get promotion to himselfe, and not saluation to Gods people, he at that very time sets vp an Idoll in his heart. For God searcheth the heart. Therefore *David* saith to *Salomon*, See that thou serue God with an vp-right heart: or else, for all thine outward obedience, thou shalt doe as good as nothing. For God hath a speciall regard of the heart, and doth as well discerne the most secret things of the soule, as any man doth the outward actions of the bodie. So *Jeremie*, 17.10. *I the Lord search the heart.* GOD doth not looke on the outside onely, but on the inside also. Shewes cannot deceiue him. If we say, and sweare, and protest neuer so much that we loue and feare him, if this bee not in our soule, it is not before his face. But in his sight there is nothing but hypocrisie and dissimulation. For men first look to the outward behaviour, and hence descend to iudge of the heart:

The first Commandement.

31

heart: but God first approues the heart, and then the outward action. If wee see good things outwardly, wee are bound in conscience to thinke well of that man: but God will first see vprightnesse, and then hee will account well of the practises that we doe outwardly.

This then ouerthroweth them, that think if they can carry *Use 1.* themselues that men cannot blame them, then all is well: whereas this is nothing. For God saith, *Clenſe thine heart from iniquitie, O Ieruſalem, that thou maiſt bee ſaued.* *Iere. 4. 14.* No outward waſhing can doe any good, vntill the heart be firſt well and thoroughly clenſed.

Secondly, this teacheth vs to carrie our ſelues warily; and to feare as well ſecret, as open ſinnes, becauſe all ſecrets are open to God, and every hidden thing is manifeſt before his *Iob 31. 1. 2. 4.* face. This meditation helped *Iob*, that hee would not allow ſo much as a wanton looke, or by-thought; for he conſidered that God beheld all his waies, and tolde all his ſteps; neither could he bee deliuered from his highneſſe. If God had ſeene them onely, and not taken any great notice of them, it had not been ſo much: but as hee ſaw them, ſo hee kept them in ſuch a remembrance, as that according thereunto *Iob* ſhould receiue his reward. In this regard *he made a covenant with his eyes*, and did walke in feare continually, and would ſuffer no vanitie or filthineſſe to enter into his heart. But the want of this perſwaſion, that God lookes alwaies fully vpon vs, is the cauſe why men haue ſo many couetous, ſo many craftie and cruell thoughts, and ſuch impure cogitations: yea, men are now come almoſt to this height of Atheiſme thereby, as to thinke, and ſay, that thought is free. But they ſhall finde that though it be free from men, it is not free from God; and that they ſhall be liable to the ſentence of euerlaſting death and condemnation before Gods iudgement ſeate, vnleſſe they bee as carefull to cheriſh holy thoughts within themſelues, as to perſorme honeſt actions; and as diligent in purifying their hearts in the ſight of God, as in walking ciuilly in the ſight of men.

Thought is
not free.

So much of the Negative part of this Commandement.
Now followeth the Affirmatiue.

C 3

Wherein

The affirm-
ative part of
the first Com-
mandement.
To know God.
Doff.

Ioh. 17. 3.

Wherein we are commanded foure especial things, viz. To know God, to loue him, to feare him, to trust in him. If wee haue these things in our hearts, then God beares the sway there, and is the chiefe commander of our soules and bodies. And first of knowledge: This Commandement enioyneth euery man to know God, according as he hath reuealed himselfe in his word, both in essence, persons, properties and actions: and according to his knowledge, to compose all his actions. As Christ saith, *This is eternall life, to know thee, and whom thou hast sent Christ Iesus.* He that knoweth God in Christ, hath the life of grace in him, which is called eternall life, because though it hath it beginning in this life, yet it shall neuer cease, but increase to an euerlasting perfection. For if any one doe thus know God, how can he chuse but loue him, and trust in him, and feare him, and doe euerie thing that he commandeth? Psal. 9. 10. *They that know thy name, will trust in thee.* So that the cause why men put their confidence in God, is for that they behold his power, truth, iustice, and al sufficientie: and these wil neither put their confidence in any meanes, how lawful soeuer, nor yet fall to them that are vnlawfull.

As for others that doe not know him, they trust in the meanes when they haue them, and murmure against God, when they bee deprived of them: 1. Chronicles 8. 9. *David saith to Salomon, My Sonne, know thou the God of thy Fathers, and serue him with an vpright heart, and a willing mind.* So Ioh. 13. 17. *If yee know these things, blessed are yee, if you doe them.* Whereby is implied, that though they should performe the duties which God requireth: yet if they did them not in knowledge and obedience of Gods holy word, they should gaine no sound comfort thereby, nor further their reckoning in the sight of God. This is the ground-work of all Religion, and the foundation of true pietie, to know God: for till wee know him, wee can neuer yeeld any faithfull service to him. Whereas whosoever knowes God aright, that hee searcheth into the heart and secret imaginations of the soule, will take heed how he doth dissemble, and therefore he will strue to get an vpright heart, and hee will serue God with a willing minde.

minde. For why doe men so willingly serue great personages, and are readie to imploy themselues in their businesses? but because they thinke, that hence they shall haue honour and credit as a reward of their seruices. If then we did faithfully consider that God giueth such excellent wages, as that no man can giue the like (for what doth he not bestow on them that feare him? He giues them his Sonne, he giues them his spirit, and grace in their heart, he giues them the blessings of this life, and eternall in the world to come) wee would surely serue him with a willing minde.

But on the contrarie, the cause and fountaine of all disobedience against God, is, because there is no right knowledge of God. As *Hosea* complaines in his fourth Chapter, *Hosea 4. 2.* verse 2. that *they lie, they steale, they commit adulterie, and blood toucheth blood.* But what is the cause of this confusion? Because there was no knowledge of God in the land: and where men know not God, what can be looked for else, but all impietic against God, all vnrighteous dealing against men?

This iustly reprobues all ignorant persons, that know not how many persons there bee in the Trinitie, or at least they cannot tell what any of them did for them. They are not acquainted with the properties of God, nor with his actions, they neuer thought on his name, nor pondered on his truth, iustice, power, mercie, and such like things. These may brag of loue, and faith, and hope, and confidence, and patience: but they haue none of them, for all good things flow from this, that wee know God. Therefore *Paul* saith, *2. Thess. 1. 8.* That God will come with thousands of his Angels in flaming fire, rendring vengeance to all those that know him not, neither obey his Gospell. These things follow close; doth not one know God? then it is cleere hee doth not obey his Gospell, hee makes no conscience of it. Therefore an ignorant heart is alway a sinfull heart: and a man without knowledge, is a man without grace: and this ignorance is so foule a sinne, as that it shall be sufficient to bring Gods vengeance vpon the: and how light account so euer men make of it, God will condemne them for this, that they remaine ignorant of him: for

sure it is that such men neither can or will haue regard to his commandement.

2

Prou. 2.

And on the other side, this must stirre vs, vp to call for wisdom, and to crie for vnderstanding, to seeke for it, and to digge for it as for gold and precious stones. Wee must often reade Gods word, and conferre and meditate vpon it: which if we doe, it will giue vs vnderstanding, and then wee shall see Gods properties, his goodnesse, his loue, his abilitie, and readinesse to helpe vs, and so wee shall be effectually drawne to trust in him. And indeede this often meditating and thinking vpon Gods word, is the next way to make vs like God, and to renew and repaire the image of God in vs. For, by seeing Christ in the Gospell, wee are changed from glory to glory; and the more we know him, the more we increase in being like to him. So long as wee know in part, wee are like in part; but when wee shall haue perfect knowledge, then we shall be perfect in holinesse, and perfect in righteousness, as he is perfect. As 1. Iohn 3. 2. he saith, *Now it appeareth not what we shall be: but when he shall appeare, we shall be like him.* And why like him? because *we shall know him as he is.* So that the perfection of knowledge, wil bring the perfection of holinesse; and the more wee increase in knowledge, the more all good things will increase in vs: and if our knowledge were once perfect, we should be perfect, without weaknesse or infirmitie.

2. Corin. 3. 18.

Loue God.

Act. 17. 28.

The next dutie is loue. That wee must *loue God with all our hearts, and all our soules*, as is commanded, *Luk. 10.* The reason is, because he is that *Iehouah* in whom we liue, we move, and haue our being: he is our God that giues vs all good things, and can onely free vs from all sinne and miserie: therefore we are bound to settle our whole loue vpon him. And indeede this is the chiefe duty, & the best fruit of knowledge. For this worketh all cheerefulnes to obey, constancie in obedience, patience in our suffering, and procureth acceptation from God for all our seruices. But because it is so plaine a duty, as that no man wil deny it, it is best for vs to shew some marks, whereby we may see in what measure we haue attained to loue God.

The first may be, how we delight to seek God in the means where-

wherein he hath appointed to meete vs. For in what measure wee can offer our selues to God in those things wherein hee offereth himselfe to vs; in that measure wee loue him. If wee be willing to aske all good things, and to seeke comfort at his hands by prayer, and to lay open our wants to him, and as it were to conferre with God: if wee be desirous to come to heare his word, wherein we may see his wisdom for our direction, his mercie for our comfort, his power for our defence and for the subduing of our sinnes, and his riches to make vs rich, and to supplie all our wants; then wee doe indeede loue God: and the more wee can reioyce in these things, the more we loue God; and the lesse we delight herein, the lesse wee loue him. So for the Word and Sacraments, wherein Christ Iesus offereth himselfe vnto vs, to make vs partakers of his bodie and blood. Would wee then trie how we loue God? wee may trie it by examining what desire we haue to these things. Would we come to this banquet of the heauenly King, to eate the bodie, and drinke the blood of his sonne that is set before vs, rather then to the table of an earthly King to taste of such cheere as he can make vs? then this affection is truely in vs, because we haue a sound delight to come where hee is. For in these meanes God doth offer himselfe vnto vs, and commeth to abide with vs, as Christ saith that hee and his Father will dwell with vs, and the holie Ghost also will come into our hearts.

Markes to know whether we loue God or no.

Ioh. 14. 23.

The second note whereby we may trie our loue vnto God, is obedience. As Christ saith, Ioh. 14. 20. *Hee that loues mee, keepes my Commandements*: he then that keepes Gods commandements best, loues God best. But if any one say, that he loues God as well as the best, and yet will deale falsely, and lie, and dissemble, and let his heart runne after his couetousnesse: if no good communication proceed out of his mouth, but onely froward, and wanton, and vaine speeches: let him know assuredly, he deceiues himselfe, and the loue of God is not within him. The loue of God, wheresoeuer it is truly sealed, will cause obedience vnto God.

2

If one should say, he loued the King as well as any subiect, and yet would alway be either practising, or inuventing treason,

son, could wee belecue him? No more may wee belecue, or once dare to imagine that those that comit wickednes, and walke in the pathes of vnrighteousnesse, either are, or can bee, the friends of God, so long as they continue in their vngodlie course. Nay, so farre as a man allowes himselfe to doe any thing contrarie to the Commandements, so farre he is a hatefull person and an enemy to God. *He that hath my commandements, and keepes them, saith Christ, he loues me, Ioh. 14. 21.*

3

A third note, whereby wee may discern our loue to God, is the loue we beare to his children. 1. Ioh. 5. 1. *He that loues him that begets, will loue him that is begotten of him.* If then we finde in our hearts a good affection to Christians, because they are Christians, without any respect what they haue bin, or may be vnto vs: if we esteeme of them, because they beare a loue to Gods word, and haue the vertues of Christ shining forth in their liues; as loue, patience, meeknesse, temperance and such like, it is an vndoubted testimonie vnto vs, of our true loue to God.

4

2. Tim. 4. 8.

A fourth marke is, If wee loue Christs comming, if we can willingly desire his appearance to iudge the quicke and the dead. For whatsoeuer our heart is truly set vpon, we cannot but be exceeding desirous to haue it with vs. Loue is such a band, as doth rye and draw the minde vnto that which is loued. And therefore when *Paul* felt the loue of God shed abroad in his heart, he desired earnestly to be dissolved, and to bee with Christ. So likewise in the Reuelation 22. 17. the Spirit, and the Bride say, *Come Lord, come quickly.* And euen in the naturall mariage in which the loue is much more weak and slender, this is manifest, that if the Wife loue her Husband, when hee is gone farre off, she will bee very desirous of his returne. If this bee so in this marriage (where there bee many infirmities and crosses) that they long and wish for the companie of one another: how much more in the spirituall? where there is perfection alreadie on the one partie, as that he is full of loue and all goodnesse and happinesse, and will likewise free the other partie from all miseries, wants and infirmities, (when wee shall be ioyned fully together) and fill

vs

vs full of all vertues and graces. In this marriage, I say, how can one chuse but long after this perfect and happy meeting? How can he that hath any loue and assurance of these things, stay himselfe? but hee shall be readie to flie vp into heauen, and the flame of his desire will burne aboue the clouds, to wish that God would come and dwell with vs. If the Wife should say, I loue mine Husband as well as any, but she cannot endure to heare of his comming home, and it would make her sicke to be sent for to him, or to vnderstand that she should shortly meete with him: who doth not see that this were meere dissembling, and no true loue indeed? For, so farre as a Wife doth loue her Husband, so farre she will desire his companie. So if we will beare others in hand that we loue God aboue all, and no man loueth God better then we, and yet neuerthelesse haue no desire to come at him, neither would haue him by our wils to come at vs: what loue is this? It is very weake, or none at all. We must therefore pray and endeouour that wee may long and wish for the comming of Christ Iesus. For God hath giuen this to others of his children, that were as weake as we; that when they did thinke of their good estate and freedome from all sinne and miserie, as also of the perfection of all happinesse which they should enioy in the life to come, they were so inflamed in their hearts, as that they vehemently desired his presence, by which they should bee deliuered from all their woes, more then any Woman could desire the comming of her Husband.

The fifth and last note, whereby wee may trie our loue to God, is, to consider how wee stand affected to that which hee hates. True it is that wee may loue a man vn-fainedlie; and yet not hate all that hee hates, because his hatred may bee vniust, or hee may excede in the measure thereof: But God (wee know) is perfect, and hates nothing but that which is hate worthe: and abhorreth none, but those that deserue to bee abhorred. Therefore wee must trie *Iam. 4. 4.* and see how wee stand affected to the world. For the Apostle saith, hee that loues the world is an enemy to God, and *1. Iob. 2. 15.* For as well hee that loues that which God hates,

hates, as he that hates that which God loues, opposeth himselfe against God. Also wee must see how we hate couetousnesse, malice, pride, filthinesse, falshood, and such like, for all these things God hates. But if one bee so farre from abhorring lying, as that hee himselfe will lie: and so farre from hating flatterie, as that himselfe will flatter and speake faire before mens faces, but depraue them behinde their backs; if one be so farre from hating vnthriftinesse, as that he will bee a gamester, and spend those things idely and wastfully, which God gaue him for a better end, and for which he must shortly come to a reckoning before his iudgement seate: he that walketh in these, or any such waies, it is plaine, that he hates not that which God hates, and therefore doth not loue God.

The feare of
God.

The next ductie heere commanded is the feare of God; which also proceeds from knowledge. For as the sight of Gods goodnesse, and mercie, and truth, will inflame the heart with a loue of him: so if one consider his greatnesse, power, and excellencie aboue all his creatures, this will strike his heart with a wonderfull reuerence, and a great feare of his Maiestie.

But for this feare, an obiection must first be answered. For 1. Ioh. 4. 18. he saith, *Perfect loue casteth out feare*: and Luk. 1. 74. *We are deliuered from all our enemies, that wee might serue him without feare*. To this we answer, that perfect loue casteth out a slavish feare indeede, and such as is in the Diuels, who tremble before God, but so, as they runne from him; such as is in wicked men, when the threatnings of God arrest their euill consciences, and summon their wicked hearts, and draw them before Gods iudgement seate, and make them therefore not to loue Gods word and the Ministerie, but to hate it, and cast off all care of godlinesse and religion from them.

But it is true; that whosoever loueth God, cannot chuse, but in the same measure also feare him. For the spirit of God that perswadeth them of his fauour, and worketh loue, will declare his power and greatnesse, which will worke a feare and awe of him. It casteth out therefore the hellish feare, that
makes

makes one flee from God, but it causeth that holy feare, that makes one more carefull to come vnto him, and to worship him. Wee must then loue God with our whole hearts, and soules, and mindes, and withal haue such a feare as must draw vs vnto him, and yet terrifie our hearts from committing any euill against him. It must bee a feare mingled with loue and confidence, that must be holy, and crucifie and restraine all ill affections and desires. This is commanded, *Esa. 8. 13. Sanctifie the Lord in your hearts, and let him be your feare and your dread.* The occasion of this precept was this:

Before in the Chapter hee shewes that there were feares, and rumors of warres in the land: whereupon the people, and King, and al did shake, as leaues shaken with the wind, by reason of the great feare which was in them. Now then heere he brings a medicine that will make them still and quiet; for the cause of their false feare was, because they were emptie of true feare; and they were so exceedingly troubled with men, because they could not looke vp vnto God. But in the 12 verse the Prophet saith, You that be Gods children, doe not you feare their feare. Feare not you the feares of wicked men, for they feare nothing but pouertie, and outward disgrace, and a temporall death: these bee base feares, and not worthy that the harts of the children of God should be taken vp with them, being but trifles: feare not these things then, nor yet them (that is, wicked men) feare neither the feares that wicked men feare, nor yet them themselues. But now because the heart of man will feare some thing, and vnlesse it be very well armed, it will feare man, and the feares of man; therefore he sheweth a meanes how to keep vs from all infection of such foolish terrors, and that is, to sanctifie God in our heart, and to let him be our dread; that is, to giue him the praise of his power, mercy, and truth, and of all his attributes, and then he shall be our dread. For hee that will giue God the praise of his power, will neuer feare the wrath of man; for hee knowes Gods power is more able to helpe, then mans is to hurt; hee that giues him the praise of his mercie, will not faint in any necessitie, for hee knowes that Gods mercie will supplie all wants. And hee that giues him the
praise

Psal. 91. 15.

praise of his truth, will not bee discouraged for any danger, because God hath promised to sustaine him in all, and to deliuer him out of all.

This is then to feare God with all our hearts: To feare him onely, and neither to feare wicked men nor the things that they feare: for so farre as wee doe feare either of these, wee breake this commandement, and our hearts are void of the true feare of God. So *Luk. 12. 45.* Christ saith, *Feare not them that kill the body, and after that are not able to doe any more.* But I will forewarne you whom you shall feare: *Feare him, that after he hath killed can cast into Hel.* Where it is said [*that can kill the body*] it is not to bee vnderstood, as though any man had any power in himselfe to kill it, but God gives them leaue sometimes; and by his permission, (for the humbling of his children) they are able to kill them. As if he had said, this is the nature of men, that if they see any grow powerfull and great, they are afraid, and thinke, How shall we escape? How can any be free from danger, when such persons are set vp? But why should you be so troubled at their promotion? Or why should you be afraid? When they haue done their worst, what can they doe? The most is to trouble you a little, and to send you out of this house of clay to Heaven: They can goe no further but to the killing of the body. But if you will feare profitably, and so as you shall be the better for it, I tell you whom you shall feare, and I repeat it againe, that you may the better marke it: I say, *Feare him, that after he hath killed the body, can kill the soule too.* And if you feare him, you need not feare men: for this true feare will cast out all false feare. So *Eccles. 12. 13.* the holy Ghost saith, that *this is the end of all, to feare God, and keepe his Commandements.* And *Prou. 1.* *The feare of God is the beginning of wisdom.* Would wee then haue the beginning and perfection of wisdom, and the end of all? Let vs feare God, giue him the honour of his greatnesse, and tremble alway before his face.

There are diuers reasons to moue vs, with all our strength and indeauour to get this feare of God in our hearts, drawn from the benefits which wil flow from it, to euerie on which doth in truth embrace it.

Reasons to
make vs la-
bour for the
true feare of
God.

First,

The first Commandement.

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First, *Pron. 8. 13.* The feare of the Lord is to hate euill, as pride and arrogancie. Where he sheweth, that in what measure any one feareth God, in the same measure he doth loath and detest al euill: yea not only the open and abominable sins which the world doth condemne, but the most secret and hidden. For he saith not, to hate euill, as murther and adulterie, but pride and arrogancie, those which lie in the heart, and doe not shew themselues to the world: yet he that feareth God, will hate them.

This is one excellent priuilege that hee hath that feareth God, that he will not offend God, because hee hateth what ever might displease him. So that he is fensed against all secret wickednesse. As we may see in *Ioseph*, though he might haue don that euill to which hee was solicited most secretly, so that no man could haue spied or perceiued it: yet hee would not for all the world consent: and the reason was, The feare of God, made him hate it in his heart: and hating it inwardly, hee would neuer practise it outwardly. So *Iob* speaks of himselfe, that he could haue borne out his oppression, and could haue made all stoope to him, no man would haue gone about to finde fault with him: yet he durst not for all that: for Gods iudgement was terrible in his eies, and he could not be deliuered from his highnesse: and this was that that kept him from doing wrong, though no man durst haue gone about to haue sought reuenge against him.

Gen. 39.

Iob 31.

Secondly, the feare of God, if it once thorowly doe possesse the heart, will make one pliable and frameable to Gods wil, though it be neuer so contrarie to his nature, and former behauiour: As the example of *Paul* will shew: for when God comes to him, and fills his heart full of feares and terrors, and strikes him downe to the ground, and lets him see his power and maiestie, and then after begins to reason the matter with him, and shewes him that hee is a persecutor of Christ Iesus; then he is persently quiet, and saith, Lord, what shall-I doe? That which all the preaching in the world could not doe, nor all the miracles that hee had seene and heard, that did this feare of God worke in a short time, and did so effectuallly chang him in that little space, that hee neuer

Act. 9. 6.

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uer turned backe againe. Hee might haue thought, What would men say, if I should turne from persecuting to preaching? and all on the sudden to be a Minister of the Gospell, that was a Persecutor? What will the high Priest say from whence I haue letters? They may deeme me inconstant and to doe them iniurie: and many other reasons might hee haue had to haue withheld him from obedience: but al is nothing now, the true feare of God casts off all obiections; for it so suppresseth the lusts of the flesh, and makes the strength of sinne so much to abate, as that he regards nothing in all the world, so that God may be pleased, and himselfe may be reconciled vnto him.

So *Isay 6.5.* God did send him about such a message, as he knew would bee full tedious vnto him, and goe against his stomacke, namely, that hee must preach to harden the hearts of the people, and bee a Minister of death to his hearers: which was as bitter as death to him, so as hee could neuer haue yeelded to it. But now God comes not with the bare precept, for that would haue done little good, the thing was so contrarie to *Isay*: therefore hee shewes himselfe to him in a vision, and lets him see his maiestie in such a fearefull sort, as that hee cries out, *What shall I doe? I am a man of polluted lippes, and dwell among a people of polluted lippes, I shall surely die, for I haue seene the Lord.* When hee was thus thorowly terrified, and the pride of his flesh was beaten downe with the apprehension of Gods fearefull maiesty, then when God askes, who will goe? he is ready, and saith, Lord send me. And so God sends him, and he goeth immediatly, and willingly.

There is no disputing now, nor reasoning of the matter. For all the obiections that men make, (that they thinke that Gods Commandements bee hard and greuous, and why should they denie themselves? Why should not they haue their pleasure?) come hence, that they feare not God, nor thinke of his greatnesse. For if they could bring their hearts once to consider of his wonderfull power, they would soone sloop, all arguments would fall to the ground, and al would bee quiet and still. For this will tame the fiercenesse and boisterous-

boisterousnesse that is in mens hearts, and make them gentle and calme. As wee see in *Iob*, though hee was a very good and patient man, yet when his flesh began a little to worke, and his heart was disquieted, and vexed by the words of his friends, then hee would needes bee dealing with God, he thought he had reason to speake, and imagined that he could say much for himselfe; hee would fill his mouth full of arguments, and faine he would haue God to come to heare what hee could speake in his owne defence, and hee would proue that great wrong was done to him. But now whē God comes, and declares his workmanship in the Snow and Ice, and some other of his creatures, as it were to let him see how childish hee was in the smaller matters, and ignorant of the creation and preservation of these least things, and therefore hee was a most vnmeete man to call God to account, and that God must come to giue his answer before him, that he should sit in the seate of iudgement, and on the bench, and God stand at the barre: he was like to dispute well with God his Creator, that did not know the nature of the least of his creatures. When God had argued with him thus a while, and hee saw how great God was, and how excellent; *Iob* had no more to say, but now indeed hee confesseth that hee had spoken foolishlie, but hee would doe so no more; hee would now bee still, and content to beare Gods hand, let him doe what hee would; if hee would kill him, hee was content to die, but hee would neuer dispute with God any more. So wee see how quiet *Iob* was now, and what good and notable effects this feare of God will worke in our hearts, if it once soundly and thoroughly possesse them. Iob 8. 22. 23.

Furthermore, God hath promised, that hee that feareth him shall want no good thing. Hee may want that oftentimes which his wicked flesh would haue. For indeede nothing is more hurtful and pestilent to a man, then that which his flesh doth most eagerly pursue and hunt after, and with greatest vehemencie desire: and on the contrarie, nothing is more truelie profitable, and good for the soule, then, that the flesh, and lusts of it should bee mastered and crucified. Therefore it is true, that he that feareth God most, shall often-
Psal. 34. 9.

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most

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most want those things, which his flesh would haue, because they would doe him hurt, but he withholdeth no good thing from him: that which indeed is good, and the word, and wisdom of God shewes to be good, and will by effect shew it selfe to bee good, that hee shall neuer want for him, nor his. This alwaies brings Gods blessing with it wheresoeuer it comes. So that, would we bee holpen against our sinnes, and haue the pride of our flesh subdued, and be quickned to obedience? Would we be rid of all euill things, and want no good thing? The very pathway that leadeth to these, is the feare of God: which is accompanied with the blessing of God, that is, the treasure of all good things, because it doth enrich both vs and ours, *Psalm. 112. 2. His seede that feareth God shall be mightie vpon the earth: Mightie*, will we thinke? How can that bee? What hath hee to leaue them? How can they bee mightie, when hee hath nothing to bestow on them? Yea, he hath enough: for hee addes, *His children shall be blessed*. It is not lands, and liuings, and great possessions, that makes ones children great: for one may haue them, and yet hee hath no promise, but that himselfe and his children shal haue the curse of God vpon them while they liue, and bee cast into hell fire, and euerlasting damnation, when they die. But it is the care of God that makes a man happie himselfe, and that will leaue a good and happie state vnto his children after him. For this brings the blessing of God vpon himselfe, and vpon his seede after him, that they shall continue happie so long as they continue fearing God.

Use 1.

The vse that wee must make of this, is, that so farre as wee would haue our wants supplied, and haue the blessing of God vpon our soules and bodies, and abundance of all things both for this life and the life to come; we must labour to bring our hearts to the true and right feare of God, that wee may tremble before his greatnesse, and reuerence and dread the great Name of the Lord of Hosts.

The way to attaine to this, is, first to denie our selues quite, to renounce vtterly our carnall wisdom, as he saith, *Pro. 3. 7. Be not wise in thine owne eyes: but feare God, and depart from euill*. If one will debate the matter according to the fleshlie wisdom

wisedome of men, and say he hath reason to doe that he doth, then surely he wil neuer haue reason to be religious, and serue God: for that is against his carnall reason. For *Salomon* would haue vs feare God: and how should one come to doe that? He must not be conceited of his owne wisdom: he must not thinke well of carnall reason, nor be ruled by it: for the wisdom of the flesh is enmitie to God in all things. Yea the carnall wisdom of a spirituall man is enmitie to God and goodnesse: and so long as one followes it, he shall neuer feare God. As we may see in *Eue*, when she would goe and consult with that carnall reason, that the diuell had put into her head, and began to thinke with her selfe, Surely this fruite hath a good colour to the eye, and it is like it will prooue pleasant to the taste, and I shall get much knowledge by it, and bee made like God, so that my state shall bee much amended: (for this the diuell had perswaded her of) then she fals to eate the forbidden fruite, and to tempt her husband, and to doe any thing the diuell would solícite her vnto; and feares God no more then if she had been sure there had been no God.

How we may
bring our
hearts to the
true feare of
God.

The second thing we must doe, to obtaine the true feare of God, is, to aske it of him, to confesse that of our selues we haue it not, but are altogether prophane: as *David* speaketh of vnregenerate men, that they haue not the feare of God before their eyes, but thinke that there is no God, and liue as if there were no God. Wee must then confesse, and see our owne wants, and intreate God to supplie the same, to put his feare in our hearts, since he hath promised this to all his Elect, and in his couenant hath said, that he will put his feare in their inward parts, that they may feare him. And he hath bestowed it also vpon others of his children; as on *David*, for hee saith, that he did feare and tremble at the iudgements of God. And if we aske it of God (according to his owne couenant, and according to his former dealing with other of his children) hee will also bestow it vpon vs.

Iere. 33. 40.

The last meanes to obtaine this holie feare, is, often to thinke and meditate vpon Gods fearefull iudgements, which hee hath executed vpon sinners: for this will breede in our hearts a sense and awe of his Maiestie. As to thinke, that

God did not spare the Angels, being more excellent creatures, and farre exceeding vs in glory and strength : but when they forsooke their place that their Creator had set them in, and rebelled against him, he cast them into hell, into extreme and miserable torments : and keepes them fast linked and tyed in chaines of darknesse, for a wonderfull great addition of paine, for all their sinnes, at the last day. So vpon the old world, when they forsooke God, and the law of God, and grew to be earthly minded, and to set their hearts altogether on the world, not regarding God, nor Religion ; in this generall Apostasie and departing from God, hee sent a generall flood, which did ouerwhelme and drowne them all, so that they could not escape his hand of iustice. So on Sodome and Gomorrah, when they grew filthie, and prophane, and were full of idlenesse, and abused the good benefits of God, hee rained fire and brimstone from heaven, and deuoured them all. And in all times, when any countrie, or citie, or particular person, set themselues to rebell against him, he hath shewed himselfe terrible, by his fearefull vengeance and plagues vpon them. Thus the often and diligent pondering vpon the threatnings and curses of God, and the most certaine and fearefull execution of them vpon impenitent persons, will soften our hearts, and draw them more and more to stand in feare of this great God. And if wee will thus deny our selues, and our fleshlie reason, and pray vnto God for his feare, and labour to kindle his feare in our hearts, by calling to remembrance his fearefull, iust, and terrible vengeance vpon those that haue not feared him : this will at length bring our prophane hearts to some dread and reuerence of Gods holy Maiestie.

But that we may not deceiue our selues, and thinke either that we haue not the feare of God at all, because wee haue it not perfectly ; or else thinke that we feare him, when indeede we doe not, it is good that wee consider some markes whereby we may rightly discern of our state herein.

True notes of
Gods feare.

One true note of the feare of God, is, to feare the word of God : as *Esay* saith, chap. 66. 5. *Heare the word of God, yee that tremble at his word.* As if hee had said, I would that all my

my hearers would profit by the word of God, which I speake vnto them: but I know that none will make vse of it, but only those that feare him. As also the Prophet *Habacuk* 3. 16. when hee heard Gods theatnings, hee feared, and his belly trembled, and rottenesse entred into his bones, and he was wonderfully dismaide and terrified. If then the threatnings of Gods word can terrifie vs, and make vs tremble, and afraid to doe those things which hee hath forbidden; or if wee haue committed sinne, they make vs confesse it, and humble our soules before God, this is an vndoubted token of the feare of God. But if thou saiest thou fearest God, and reuerencest the maiestie of the most high, and yet carest not for his word, though it threaten neuer so much, nor for his iudgements denounced by the Ministers: it is most sure that thou hast no fesre of God in thy heart. According as God complaines by the Prophet *Amos*, that if the Lion did roare, all the beasts of the field would tremble: but they were more, beastlie then beasts, and so senselesse, that let God roare and roare againe as long as he would, yet they cared not, nor were afraide at all. So that the beasts stooode more in feare of the Lyon, then they did of God. If we heare the theatnings of God denounced powerfully against couetous and deceitfull, and cruell persons, against fleshly minded men, who onely seeke for earthly things; if wee did heare these threatnings and beleue that they were true against vs, how could wee chuse but tremble and feare?

But heere in most men bewary their shamefull hypocrisie; that if a great man, some King or Prince did threaten that they should be cast into prison, and there lie all their life; or that they should bee put to death, they would shake every ioynt, and shew their feare in their face, so that no man could make them merrie in such a case, but they would lament bitterly: but let God threaten and protest that he will curse them, and damne them, and cast them into hell for ever, they are not a whit afraid, they can goe as cheerefully, as though there were no danger: yea, they will make oftentimes a mocke and a scoffe at these iudgements. What a plaine and

palpable dissembling is this, that men will pretend to feare God aboue all, and yet will bee much more afraid, if a man do but threaten to turne them out of their house, then if God threaten to exclude them out of heauen? that one angry word of their Landlord wil feare them: but twenty threatnings out of the Scriptures of God, wil nothing moue them, nor worke vpon them. By trying our affections to the word of God then, wee may see our affections to God himfelfe: either in loue (for hee that loues Gods word most, may assure his soule that hee loues God best;) or in feare: for he that most trembleth, and is most humble at Gods threatnings, hee carrieth the greatest reuerance towards God himfelfe: as he also, that puts greatest confidence in the promises of God, doth most faithfully trust in God.

2
Prou. 3. 7.

Dan. 3.

Another sure marke of this true feare, is, that it will cause one to depart from euill: so that he wil not only confesse and say, indeed it is naught, and it is my fault, and my nature, and I would I could leaue it; but it will worke a separation between sinne and the soule, so that he will depart from euill, what danger soeuer ensue vpon it, and will not be allured by any reward to commit sinne. In what measure the feare of God hath seasoned the heart, in the same measure it will worke a forsaking of iniquitie. As wee see it plainly proued by the example of the three children. The case stood thus with them, that either they must bowe to the filthy Idoll, which was before them, or burne in that flaming furnace, which was prepared for him that would not.

Either they must purchase and procure the wrath of God, or suffer the wrath and displeasure of *Nebuchadnezar*: but hauing the feare of God within them, it gaue them courage and boldnesse, that they feared not *Nebuchadnezars* threatnings and power, but stood resolute for the cause of God, and shewed the King plainelie, that they would not dishonour God, neither in hope of his fauour, nor feare of his anger. If God would, they knew that hee could deliuer them: if he would not, yet this they let him know, that they would not incur Gods displeasure, and danger of everlasting death, for feare of any bodily death.

But

The first Commandement.

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But on the contrarie side, so farre as any man hath not the feare of God, but feares man more then God, they wil vpon euery occasion runne to euill. As if one bee in some fault, that hee thinkes hee shall bee punished for, then hee will helpe himselfe by lying, and thinkes that hee hath made a verie good shift, if he can escape by that meanes. This is to make man a God, and God an Idol; when one will seeke to make the face of man gentle, by making Gods face angrie and frowning. So they, that when they be in some distresse and neede by pouertie, will venture to helpe themselues, by breaking Gods Sabbath, and taking time from his worship, to labour for their own gaine: this is plaine that they feare the feare of the wicked, and doe not make God their drede; for if they did, it is most sure they would depatt from euill. So, hee that feareth God, no hope of promotion, or outward benefit can make him consent to wickednesse. As *Ioseph* might in likelihood haue beene a great gainer, and gotten much promotion, by yeelding to the wicked filthie allurements of his mistresse: yet, hee would not giue the least marke of consenting, because hee was afraid to sinne against God. So *Esay*, 51.12. *Who art thou that fearest mortal man? that must bee giuen to the wormes, and forgettest thy God that did spread out the heauens?* Gen. 39.9.

The great feare of mans power ariseth from the forgetting of Gods infinite power. When one is in such a terrour of man, that is but dust, and cannot defend himselfe against the Wormes, but they shall creepe in his bowels and eate vp his heart, it comes from hence, that one doth quite forget that there is such a God, as was able to make heauen and earth of nothing, and that hath greuous iudgements laid vp for sinners; and that indeed hee feares man, and will rather be seruite to him in sinne, to auoid his anger, then obedient to Gods holy will, to escape his indignation. Therefore in the *Reuelation* when hee reckoneth vp a great rabble of reprobates, and the whole host of damned sinners, he puts the *fearefull* in the fore-front, and makes them the captaines and ring-leaders of all the rest. Those which be fearefull, and not fearefull, that bee not fearefull to displease

3
Psal. 111.

God, and breake his lawe, but heerein very audacious, and presumptuous: but for any good seruice of God, they be afraid to doe it. They be afraid to keepe the Sabbath, or goe to heare Sermons, lest they should be counted too precise: they will not serue God lest their old acquaintance and friends should forsake them, and their neighbours should iest and laugh at them. This dastardlinesse, and coldenesse, to doe good, but courage and readinesse to doe euil, shewes plainly that they be void of the true feare of God. For if men doe but holde vp the finger, and the most abiect and basest person in a Countrie doe but speake a word, he may allure them and perswade them to ryot and intemperancie, and to commit such other heynous finnes which they haue promised to forsake, and God hath threatned to punish. The third and last note of the true feare of God, is, to delight in Gods Commandements, and walk in his waies; as he saith, Blessed is the man that feareth God, and delighteth greatly in his commandements. He that hath no delight to walk in Gods waies but in his own, and hath al his pleasure in talking of his commoditie and profit, not of the word, as though himselfe were the God to be serued; and lust had the soueraignie and command of his heart, and not God: such haue not the feare of God. But if one delight to conser of Gods law, and take his greatest comfort in speaking, and thinking of his Commandements; such an one may conclude with himselfe assuredly, that he hath that feare of God in his heart, which will bring him to euerlasting life.

Hence then the best man in this world may learne to confesse his weakenesse, and to acknowledge his wants and defects in this behalfe; for that so much feare of death, pouertie disgrace, and of men, shews a great want of the feare of God, This trembling at mens threatnings so much, and at Gods threatnings so little, that is in all men by nature; the great feare of losing earthly things, and the little feare of losing heauenly things; the much delight we haue in matters of this world, and the little delight in the Law of God, testifieth to our faces, and sheweth plainly that we haue but a verie little sparke of the feare of God.

These

The first Commandement.

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These wants wee must see, and confesse, and run vnto Iesus Christ, that made a perfect and absolute satisfaction, that he might supply our imperfections, and then of his fulnesse we shall haue enough to fulfill that wherein our selues come short.

The next and last dutie, required in this first commandement, is to trust in God with all our hearts, to put our full confidence in him, and relie wholly vpon him, and him alone. This is commanded, *Proverbs, 3.5. Trust in God with all thine heart, and leane not to thine owne wisdom.* Though thine owne reason tell thee, Now, that I haue great prosperitie and the Word at will, I shall bee safe: yet trust not to that, but make God thine onely stay. So *Jeremie 17. Blessed is that man that trusts in God, and makes him his stay: for hee shall bee like the Tree planted by the Waters side.* Hee shewes that hee that trusts in God shall bee blessed of God, and shall bee still in a flourishing estate, what euer heat, that is, stirres, and alterations, and changes other men feele, hee shall continue well, and bee alwaie fruitfull. And indeede this is the onely happinesse of a Christian to bee fruitfull in good workes; and this is the miserie of all miseries, to bee barren in good workes. That pincheth the heart, and is a scorching heat: but so long as one trusts in God, hee shall bee kept in the spring, there shall bee no Winter, nor fall of the leafe vnto him. Faith makes a perpetuall spring time. For so saith the Prophet, *That his leafe shall be euer greene.* So further he saith, *Psal. 37.4. &c. Trust in God, and he shall gine thee thine hearts desire.* He that would haue what he can wish or desire, let him trust in God: for this intituleth him to all Gods promises, yea, it gives him interest in God himselfe, and hauing him he can want nothing.

The way whereby we should come to this trust in God, is, to meditate of his power and goodnes; to know that hee is able to help vs, though we haue all the world against vs; and contrariwise, that vnlesse God doe help vs, all the world, and all the helps in the world, shall be no furtherance to vs.

The first
meanes, to
attaine to a
sure trust in
God.

Then also to consider the experience of his mercy, that he hath deliuered other of his Children, when they were in

as great necessitie, and were drunken with gall and Wormewood, with sore and greivous afflictions; he hath made them sober with true comfort and consolation. These meditations often arising, and nourished in our hearts, will bring vs at length to leane to him, and build onely vpon him, who is our sure and vnremouable foundation.

Vse. 1.

Notes of true confidence.

The vse of this, is to teach vs, to get confidence and trust in God, that so we may haue our harts desire, and may alway flourish; that though heate come, though temptations and calamities befall vs, and all things seeme to be tossed vpside downe, yet wee bee in safetie. For no man is hurt, till distrust and vnbeleefe hurt him; if the soule be not hurt by vnbeleefe, all other things are so farre from hurting vs, as that they shal doe vs great good. Now some of the markes, whereby we may know that we do indeed, and not in word onely, trust and rely vpon God alone, are these.

Genes. 32.

The first is, to vse all good meanes faithfully to serue Gods providence. No man is more diligent in putting all good means in practise, then he that hath a most constant and firme faith in God, as wee see that in *Iacob*; he had a promise, that hee should preuaile with men, sith he had preuailed with God; and should not now be called *Iacob* any more, one that takes man by the heele, but he shall bee called *Israel*, one that so wrestleth with God, that he preuaileth with him. When *Iacob* receiued this promise, and did fully trust in God for his deliuerance, yet he was not slack in vsing all meanes that might pacifie *Esau*. Nay, who could haue vsed more wise and good meanes then hee did? but stil honest meanes. For forthwith he sends him presents to aswage his wrath, and sends them not all together, but sets a distance betwext one and other: that so this pause might make him to digest them the better, and his wrath might by little and little goe out: otherwise the flame might haue beene so great, that it would haue made him deuoure and consume all, if they had come to him all at once. And then hee bids them all to doe obeysance, and call him my Lord *Esau*; in great wisdom and discretion: for, giue a couctous man wealth enough, and an ambitious man honour enough,

enough, and you may leade them whither you will.

Likewise *Paul*, when God had promised to bestowe vpon *Acts 27.31.* him all that were in the shippe, hee would not neglect the meanes: for when the Mariners would craftily haue gotten themselues away in the boate, hee suffered it not, but tels them, that if they went away, they should bee all drowned, as they should indeed. For as God had appointed to saue all, so hee had appointed to saue them all together, and by their staying together, one to helpe another. So, for our feeding, hee that would say, hee trusts that God would feede him, yet would not stir his hand to put meate into his mouth, all men would say that he counterfeited: for he that trusteth that God wil feede him, will eate that meate which God hath appointed for his nourishment. So that man which hopeth for a croppe, will not sit at home and bee idle; but hee that trusteth that God will giue him a good haruest, will bee diligent in seede-time, and performe other points of good husbandry; and hee, that vseth this in conscience to God, sheweth, that hee doth trust in God. So for the soule: if you say, I trust God will giue me euerlasting life, then you will pray, then you will heare the word, then you wil meditate vpon the word, and receiue the Sacraments: otherwise if you will persecute the Ministers of God, and bee troublesome to those that teach you, and bee carelesse of all Gods ordinances, these words bee but winde, you doe not trust that God will saue your soule, what euer brags you make. And in truth, though there be many amongst vs, that say, they hope to bee saued as well as the proudest (as they that bee proud, alway thinke others as proud as themselues) yet they doe but deceiue their owne hearts, they haue no faith in God, for their saluation: for if they had, they would harken, conferre, and learne, and keepe themselues vnspotted of this wicked world, and doe other things which God hath appointed, as meanes for our saluation: and hath no more promised to saue any without them, then that one should liue without meate.

A second note of this true confidence, is, Not to be discouraged when we want the means. As when we haue them

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Dod, J.

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wee will not trust in them, so when we want them wee will not bee dismaide, if wee put our confidence in God, for the heart is neuer dismaide till the hope be gone: and if God be our hope, then so long as he remaines, our comfort remains. But this is the miserable corruption of our nature, that if all these outward things be gone, then wee sit downe discontented and discouraged, and thinke that our case is desperate and we vndone: but if riches and outward matters flow in, and wee haue the world at will, then as the rich man in the Gospell, we say, though not in word, yet in deede, *Soule take thine ease, thou hast store laide vp for many yeares.* And why would he giue his soule allowance to take it ease? Not because his heart was full of Gods promises, for that had beene a good reason and sound reioycing; but because his barnes were full of Corne: and this was to withdraw his heart from God. For whosoever promisetht himselfe the more safetie for his wealth, makes an Idoll of his wealth, and sets it vp in the roome of God.

Iob. 31. 34.

Therefore Iob proueth by this, that hee did trust in God, for he did not reioyce in his goods; he was not glad that hee had much gold, and many cattell, and grounds, for he knew that God did not loue him one iot the better for that: and all his wealth could not keepe one crosse from him, or prolong his life one minute of an houre, & therefore he did not much reioyce th see these things come in by heapes: and so when all was gone, he had soone made his accounts, *God hath giuen, God hath taken, blessed be the name of the Lord.* When I had them, I was not the better, I did not trust in them; and therefore now they are gone, I am not much vexed: it was no part of my happinesse to haue them, neither is it any part of my miserie that I haue so suddenly lost them. But this our discouragement and murmuring, when we want the means, shewes that we trust not in God, but in them: for if we liue at Gods finding, who must prouide for vs but he? *No mans life consists in riches* saith Christ. If God bee our father, and vnder take to maintaine vs, why are we not content with his promises? What though he keepe things in his own hands? it is because wee know not how to vse them. But this is the

Iob 1. 21.

the matter, we would be our owne Gods, (as it were) and liue at our owne finding. And in this case wee be farre more foolish then our children: for they doe not trouble themselves to thinke, How shall I bring the yeere about? How shall I get prouision for the next yeere? or, what if ill weather come? &c. But they are merrie and fresh, and thinke not vpon these matters, but make account that their parents will see them prouided for, and not suffer them to want any thing: and therefore when they neede, they goe to them with hope, and haue successe accordingly.

Should we not doe so to God; if we did in truth (as we say we doe) account him to be our Father, and trust in him, and giue at least so much credit to him, as our children doe to vs? Why should wee not thinke our selues sufficiently prouided for, if wee haue his promise? If wee could indeede come to make him our trust, wee should vnload our hearts of much discontentment, and disquietnesse: and this would cause vs to liue farre more cheerefully then now (by reason of our vnbeleefe and distrust) we doe, or can doe.

The last signe to know whether wee trust in God or not, is to examine whether wee seeke his loue and fauour: for that which any man maketh his trust, that he doth most labour to obtaine. What doth any man speake of most in the day? and thinke vpon most in the night? and seeke after most in all his life? If it be lucre, then hee trusts in lucre. So, that man that seeketh his happinesse, and placeth his felicitie onely in pleasure, hee will most seeke and stroue to get his pleasure, and is most vexed if it bee taken from him. But hee that trusteth in God, will labour most to get the loue and fauour of God, because hee knoweth hee can haue nothing from himselfe, or any other, but onely from God. As in Psalme 62. 11. 12. hee sets downe reasons why wee must not trust in man, nor riches, nor in any outward thing: for *Power belongs vnto God*, and mercie belongs vnto God, and he will reward every man, not according to his wealth, or friends, but according to his workes. All the men in the world, and all the riches in the world, haue no power to helpe vs, vnlesse God put it in them; for all power is his owne. And

so

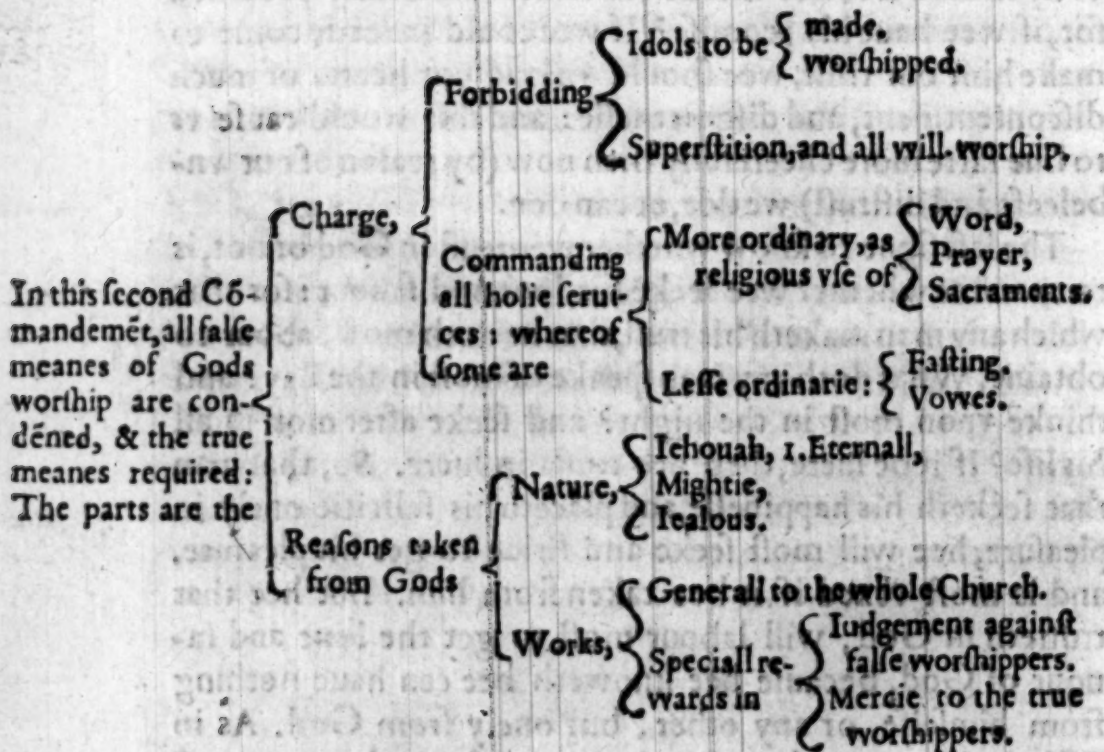
Dod. J.

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The first Commandement.

so for mercie, there is no compassion of any man or Angell, which they haue not from God; whatsoeuer kindnesse they shew vs, wee must confesse that it commeth originally from him. Since then all power is reached from Gods hand, and all mercie is deriued from him, that nothing either can helpe vs, or if it could, yet would helpe vs but so farre as he puts both the power and will vnto it; therefore they that beleeeue this, cannot but seeke Gods fauour: for then they are assured that nothing can bee able to hurt them. Yea God can make all things (so farre as is profitable) willing and readie to doe them good.

The second Commandement. Exod. 20. 4.



The



The second Commandement.

Exod. 20. 4. *Thou shalt not make to thy selfe any graven Image, nor the, &c.*



IN all which words is shewed by what meanes wee must worship God: namely, not after the inuentions of flesh and blood, but according to the direction of his holy word. And here is set downe a prohibition, forbidding vs to make any Image to represent God, or to help vs in his worship, or to haue any superstitious or wil-worship, thereby to please him the better. The reasons ratifying the prohibitiō, are drawne partly from the nature of God, that he is *Iehouah*. First, one and the same for euer in all his attributes and actions; and a *strong God*, (for so the next word signifies in the originall) and therefore perfectlie able to saue and destroy; and a *Jealous God*, (louing chastitie in his Spouse with a most seruent loue, and abhorring spirituall whoredome with most extreme hatred. Partly from his workes, first general to the whole Church, as taking them for his peculiar people, and marrying them to himselfe, which is implied in that he calls himselfe their God. Secondly, from his speciall rewards, both in iudgement against false worshippers, whom he will grievously plague in themselves, and in their seed, *to the third and fourth generation*: And also in mercie to the true worshippers, whom hee will wonderfully blesse, not onely in their owne persons, but also in thousands of their religious posteritie.

Images forbidden either of God, or to helpe vs in his worship.

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Dod, J.

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Thou shalt not make to thy selfe any grauen Image, nor the likeness of any thing in heauen, &c.

Doct.

Mans nature
is prone to I-
dolatrie and
superstition.

First, in that God sets downe this Commaundement so largely, so plainelie, in so many words, and confirms it by so many strong reasons: hence wee may gather this generall Doctrine, That our nature is wonderfully prone to Idolatrie, and wee are verie apt and readie to worship God falselie and superstitiously. For if it were not so, why would not he content himselfe to be as short here, as hee is in most of the rest? But wee see, for this and the Sabbath how amplie hee sets them downe, bounding and fencing them on euerie side with strong reasons: which declares that he knowes vs very willing, vpon the least occasion, to breake out from keeping of them. As wee may marke: first hee saith: *Thou shalt make to thy selfe no Image.* None? might some carnall man say. Indeede wee will make no image of any earthlie thing, for that is too base to represent God: but for heauenlie things, they bee more excellent. Therefore to preuent this, God shuts out all excuses, and saith, that no man must make the image of any thing, *in Heauen, or Earth, or Sea,* or in any place whatsoeuer. But yet flesh and blood would shift and say, indeede it is true, wee must make no resemblance, or Image, or peece of an Image, or any thing to that intent to giue any diuine worship to it, and honour it as God: but wee honour them with an inferiour worship, reseruing the chiefe and highest to God himselfe. Nay, saith God, *Thou shalt not bowe downe to them, nor worship them.* Neither giue them the greatest honour, nor the least honour, nor any honour at all. So that God meetes with euerie obiection, that our flesh might haue no pretense of breaking this Commandement left vnto it.

Then the grieuous threatening that God vseth to terrifie men from it, shewes that they are readie and willing to bee drawne vnto it, and that there is a strange pronenesse and inclination in euerie mans nature to this sinne of false worship. So, Deut. 7. 25. 26. God labours with the people of Israel there

there, that when in the land of Canaan, they met with Idols, couered with gold and siluer, they should not couer or touch one parcell of the plate, or meddle with it: for if they did, it would insnare them, and make them remember the Idoll, and from remembring, fall to liking, and at last to worship it. Therefore it is an abomination to God, and hee that will keep a piece of gold of the Image, it is the next way to make him a worshipper of the Idoll.

This appeares also by the examples of the children of Israel, which were the Church of God, and the seede of *Abraham*: for al the world beside were heathenish, and the whole earth was ouerflown with a sea of Idolatrie. But these Israelites were but a while among the Egyptians, and we see how soone they were infected with their disease. But when God had puld them out of that hell of the world, which was so full stuffed with all such abomination, and brought them into the wildernesse, where they were alone, and no people else to prouoke them to it: yet, when *Moses* that restrained them, was away but fortie dayes, they tooke libertie; and the lust that had been smothered by his presence, now brast forth, and they gaue themselves and their best Jewels to the erecting of an Idolatrous Calfe. And after, when God had brought them into the land of Promise, and they had been there a while, they could no sooner haue any little time of ease and prosperitie, but presently they ranne a madding after the Idols of the land: so that God was faine, almost continually, to keepe them vnder with affliction and trouble. And after when *Dauid* and *Salomon* had raigned many yeeres, and most faithfully establiished the pure worship of God; it might haue been thought, that in that space, all reliques and remembrance of Idolatrie had been quite banished and swept away, so that no man should euer haue perswaded them to that course againe. But no sooner had *Iero-boam* departed from the house of *Dauid*, and set vp the two Calues, but without any stay, the whole tenne tribes, generally, became worshippers of Calues: so that these infectious Idols, which hee set vp, did them more harme, then all the good examples and instructions, that were in the daies

of *Salomon* and *Dauid*, could doe them good. And when *Reheboam* had a little ease, he began to set vp Idolatrie, and the people readily yeelded vnto him, so that both *Israel* and *Iudah* were quickly ouerrunne and polluted with that false worship. And after, when *Hezekiah* came and stood for the service of God, and so neere, as he could, swept out all monuments of Idolatrie from *Iudah*: yet shortly after, when *Manasses* came vp, the people were turned the wrong way againe, and more mad then euer before; for then hee would kill all that would hold vp their heads for Gods true worship, and not yeeld to his inuentions: so that hee filld Ierusalem with innocent blood, from corner to corner.

The like might wee see among our selues in Poperie, no wall, or window, or house, or Church, which was not full of Images: for when God withdrew the light of his spirit a while, all was ouerwhelmed with Idolatrie, so prone is our nature to this spirituall whoredome.

Use 1.

To auoide all meanes that may entice vs to Idolatrie.

The vse of this is, to teach vs to auoid all meanes and occasions, that may draw vs to this hainous sinne. In which thing, when *Salomon* was not very circumspect, but would marrie with superstitious Wiues, how quickly was he overtaken with their superstition? Wherefore, if wee haue any care of our selues, and to keepe our selues from Idolatrie, let vs beware of the companie of Idolatrous persons, and reading their bookes. For as an honest and chaste Woman cannot be long in the companie of Adulterers, but she shall be stained with their impuritie, and get some blot by their filthinesse: so it is impossible, that one should conuerse with Idolaters, and not receiue some taint of their superstition. For as an Adulterer will first strue to draw the Wiues minde from her Husband, by accusing his gouernment and dealings, as hard and vniust, and afterwards endeouour to entice her to his owne lure: so it is with these spirituall adulterers: First, they will doe what they can, to bring vs in dislike with Gods pure service, and with his Ministers and Ministerie: (as indeede our loue to Christ, and his Word and Ministers, is not so hot, for the most part, but that a few idle, clamorous and false accusations, will quickly coole it) and then

then, having withdrawne vs from the true worship of God, we are easily caught, and perswaded to any thing: so that no opinion can be so phantasticall, and hereticall, but if the Author of it can bring vs out of liking with Gods seruice, and his Ministers, we shall be ready enough to imbrace and follow it.

Therefore since our nature is so prone and inclinable to this sin, wee must not thrust our selues into the companie or place of Idolaters, lest that which hath poysoned and infected others, may corrupt and infect vs also.

Further, this confutes the rash boldnesse of many, that (nothing considering their owne nature, nor the contagion and poyson of Idolatrie) dare say, that none shall be able to peruert, or make them worse. Indeede many may say to their shame, that none shall make them worse. For howsoeuer it cannot be, but some addition will be made to their sinne, yet they bee so bad alreadie, that they can hardly become much worse by any companie: yet many such there bee, so bold that they thinke it a childish thing, to feare lest they should bee allured to Idolatrie or superstition. What? say they, should I be so simple, as to bow to an Image, or looke for any good from a stocke or a stone? But what say they of *Salomon*, was he a foole? did he want wit? Nay, he was fild full of wisdom, and was beloued of God; yet when he would be familiar with Idolaters, he could not keepe himselfe, but he was overtaken with Idolatrie. So in 106. Psalm, from 35. to 39. verse, hee shewes the cause, progresse, and reward of Idolatrie in the Iewes: They mingled themselves with Idolaters. What came of that? Then they learned their manners; and what then? that was their ruine. There hee declares, that they did not roote out Idolaters, as God commanded them, but would grow in acquaintance with them, and by that meanes followed their waies, and manner of seruing God, till at length they became so zealous and so hot, as that they would offer their owne children to the Idols. Therefore this is not courage, in them that will not feare to goe into the houses of Idols, to looke on them and gaze on their ornaments. They are not afraid to see

and heare Masse, and such like things. Indeed a vagrant and a runnagate, that hath nothing, cares not whither hee goes, it is all one to him, to goe by night or by day, to goe in the most theeuish places, as in the safest: not because hee hath more courage and strength, but because hee that hath nothing, can lose nothing: So these vagrants and runnagates in Religion, that haue no pietie or feare of God, care not where they come, or what temptations they cast themselves vpon. But he that knowes his owne frailtie and his nature what it is, and hath any thing to lose or keep, will take heed into what places and companie hee resorts, lest hee take hurt and infection by them. For men must not thinke, that Ministers, and other faithfull professors, haue the least strength and courage, of any other, or are the most dastardly and weake men, because they will not willingly come into ill companie, and among ill persons, and heare ill words: but therefore it is, because they know the curse of God to be on those that doe so, and feare their owne weaknesse and frailtie; and in this regard, as euery one hath more vertue and godlinesse, so hee will beware of any thing that may hurt or infect him. So much for the generall, in that hee doth by so many words and arguments enlarge this Commandement.

*Exod. 20. 5. Thou shalt not make to thy selfe any grauen Image;
&c. Thou shalt not bow downe to them, or worship them.*

IN that God forbids first the making, then the worship-
 We must auoid Idols if we will
 auoid Idolatry. ping of Idols: we learne this doctrine, that he that would
 auoide Idolatry, must auoide Idols: as in the corporall marriage, they that would auoide Adulterie, must auoide Adulterers. Therefore the holie Ghost himselfe saith, 1. Ioh. chap. 5. *Babes beware of Idols*: meeting with a secret objection, that might bee made: Indeed I hate Idolatry, but yet to haue Images to put mee in minde of God, that I trust is no such perill. Yea, it is; for hee saith: beware of Idols: if you will bee freed from Idolatry, put away all allurements, and inducements to it. And how dangerous and pestilent a thing the very Idoll it selfe is, and how quickly the beholding

beholding of it, will set the heart on fire with Idolatrie, the example of *Amaziah* will sufficiently shew vnto vs: whom, though hee was a man, that In the beginning of his raigne, walked outwardly in the waies of God, and for other matters shewed himselfe a good and valiant Prince, yet when hee hauing put the Edomites to flight (so that they were constrained to leaue their gods and flie for their liues) when hee, I say, would but looke on these Idols, hee was presently caught, euen by the very looking vpon them; though it seemed this might haue been enough to keepe him backe from worshipping them, because hee had euen then experience of their weakenesse, in that they could not helpe the Edomites (which serued them before) out of his hands, as after the Prophet telles him. For as the looking vpon an harlot will infect one with bodily vncleanesse, so also the looking vpon an Idoll will pollute an ignorant and blind heart with Idolatry, and bring it to confusion. Therefore, *Dauid* tooke another course; for when hee was following the Philistines, and had them now in chase, so hard as they were driuen to leaue their gods; yet hee found a greater worke to be done then slaying his enemies; because hee knew, such was the corruption that was in his men and himselfe, as that these Idols might haue done them more harme then al the Philistines could; and therefore, that none might be infected and corrupted by them, he and his men tooke them all, and burnt them with fire.

2.Chron.25.14

1.Chron.14.12

But yet against this doctrine is obiected, that Images bee lay-mens bookes, and serue to put vs in minde of God. But this obiection God himselfe hath answered long ago, shewing what an Idoll will put one in minde of, and what an Image will teach. For so it is in *Hab.2.18. What profiteth the Image? the maker thereof hath made it an Image and a teacher of lies.* Where the Prophet telles vs, that Images bee teachers, and as they call them, lay-mens bookes; but what be their lessons that they teach? euen lies. And what get the Schollers of these teachers? euen the curse of God. For so he saith, *Woe vnto him that saith vnto the wood arise, and to the dumbe stone, it shall teach thee.* Yea, but, will some say, no

man will be so foolish, as to say to the stone, arise. But indeed they do say so: for in that they kneele downe to them, and knock their breasts before them, and creepe vnto them: all this implieth, that they hope to speede the better for that wood or stone, and by that meanes to get themselues some good: and this is all one, as if they should say, awake, arise, and helpe. We would count him a foolish person, that would say, I will goe to yonder stone, and speake to it, and entreate it, that at my request, it would take some paines to do me good: but now whosoever goes to it, kneeles before it, kisseth it, offers a candle vnto it, or any such like, is euen as absurd. For in so doing, hee shewes that he thinks that stone can arise, and hath some power to blesse him, and stand him in stead, therefore God giues him his wages for his worke, and saith: he is accursed.

But how unfit Schoole-masters Idols are to teach any lesson in Gods seruice, and how vnable to put vs in minde of God, the Prophet *David* declares, when hee shewes, that they be so farre, from resembling the Maiestie of God, as that they bee altogether vnlike to him, and farre inferiour to a base man. For *Psalm. 135. 15.* he saith, *The Idols of the heathen are silver and gold, euen the worke of mens hands.* They bee but the worke of man at the most: and therefore, inferiour, and lesse then men: for alwaies, the worke is inferiour to the maker of it, whereas a teacher should bee superiour to the learner. Then hee describes them with a description, farre vnmeet for that which should resemble God; and put vs in minde of him: (saith hee) *They haue eyes and see not, eares and heare not, hands and handle not, &c.* and so (saith he) *are all those that make them, and trust in them:* that is, hope by their meanes, to fare the better: thinke, by kissing, knocking and kneeling, &c. vnto them, to get any benefit. Idolaters, and Idoll makers, will you know what they bee? they haue eyes and see not, eares and heare not, mouthes, and speake not; they haue no vse of soule or bodie: for, if they had, they would neuer be so base minded as to hope for any good from stockes and stones, or looke to bee helped by them. And these bee the schollers, that these schoole-

masters

masters and these bookes doe make, they grow at length, to be euen as blockish and foolish as the blockes and stones that they worship.

But heere may arise a further obiection. Did not *Salomon* make Cherubins in the temple, and did not *Moses* make the brasen Serpent? Why then should Idols and Images bee so odious vnto vs? To this wee may answere, that God forbids to make an Image to our selues: now *Salomon* did not make Images to our selues. Wee may not make Images to our selues. make the Cherubins to himselfe, but to God, because hee had a Commandement and warrant from God so to do. So, for the brasen serpent; *Moses* made it not of his owne minde, but by the direction of God; so that it was no more an inuention of man, then the Scriptures and Sacraments are: for hee was taught by the Lord how to make it, in what forme, in what place, and to what vse. So, for the Cherubins, they were appointed to signifie, that God had his wings as it were spread out, that whosoever would come to him in the Church, should finde protection and shelter from him, at all times. But this makes nothing for Idols, to worship God by them. For, because *Salomon* made an Image at Gods appointment, may wee therefore make one at our owne pleasure? And if *Moses* set vp a brasen Serpent, by Gods direction, may wee doe the like, by the direction of flesh and blood? That followes not. But for that very Serpent that God had commanded to be set vp, when men would looke on it with too great a reuerence, and had it in too great request, & honour, *Hezekiah* was so bold, as to pul it downe, and deface it: and this is written as a thing of commendation in him. Wee must make no Image to our selues therefore, but if God bid vs, then we must, for then we make them to God, and then if God say, who required these things at your hands? we may answere with comfort, thou diddest O Lord.

Now as the doctrine is true in generall, that all Idols must bee auoided and taken heed of, so they are most dangerous and damnable, and most to bee abhorred which are in greatest credite and estimation. As namely, first, such as are made to represent any of the three persons in Trinity, the

Father, the Sonne and holy Ghost: & these, whatsoever presence and purpose man hath in setting them vp, are simple euill. Therefore *Deut. 4. 12.* *Moses* tels the people, that when God came purposely to manifest his power most euidently and gloriously vnto them, and to speake in their eares, yet he shewed no Image or resemblance of himselfe, but they heard onely a voyce; for which cause hee warnes them, that they should not in any case goe about to make any Image, whereby to represent God vnto themselves. So *Isay 40. 18.* *whereunto wil yee liken me? what similitude wil yee make of me?* There he shewes that the cause of making Images to resemble God, is, for that men do not conceiue of him, and his greatnesse, so as they should. For if heauen and earth, and all things therein bee compared to him, they are not only nothing, but lesse then nothing; and therefore what thing can they finde meete to set foorth his Maiestie? What comparison is there betwixt a spirituall substance, and a bodily? betwixt an infinite thing, and that which is finite? betwixt him that containes all things in himselfe, and that which is lighter then vanitie it selfe?

Therefore it is a most blasphemous debasing of his Maiestie, to goe about any such resemblance, and is so farre from lifting vp our hearts vnto him, that it drawes our hearts downe from him, making vs conceiue carnally of him, as of those things, which wee see with our naturall eyes. If wee should see a man bow downe to snakes, and toades, and the most contemptible creatures, affirming that hee yeelded them this worshippe, in honour and reuerence to his Prince, because these did resemble him; were hee not to bee condemned of great abuse, and dishonour to his Prince? For these base and vile things are no way fit to put vs in minde of our honourable Soueraigne. What can you finde no better thing whereby to represent your Prince, then a toade? Now there is a thousand times more agreement betwixt the mightiest man, and a toade; then betwixt God and an Idoll. For a toade is a creature of God, as well as the greatest Potentate: but an Idoll is the worke of mans fingers, and an inuention of the diuell. A
toade

toade hath life and sense, wherein it something resembles a man. But to set God out by an Idoll, him, that is life it selfe, and giueth life, sense and motion to al, by that, which is void of all life, sense and motion: him, that is infinite in wisdom and power, by the workmanship of a weake and foolish man; what a shamefull, and horrible impietie is this, against his heavenly Maiesty? But here some object, that indeed, God the Father and the holy Ghost bee meerely spirits, and cannot bee represented by any thing: but what say you of God the Son? He tooke vpon him the nature of Man; may not one make an Image of him? But can we make an Image of Christ, vnlesse we leaue out the chiefe part of him, which is his diuinity? For it is the God-head vnited to the manhood, that makes him to be Christ. What were that then, but to separate those things, which God hath ioyned vnseparably together? which is accursed. And in so doing, what difference do we make betwixt Christ and the thiefe, that hung on the Crosse with him? Therefore this is an absurd and wretched resemblance. But if we would see an Image of Christ, look vpon poore Christians that walke vp & downe amongst vs; for they be flesh of his flesh, & bone of his bone; and in them is a liuely resemblance of him, and they haue a body and a reasonable soule, as he hath, and the graces of his spirit in them. But for the Idoll, he that will say, hee can be better put in mind of Christ, by gazing on a picture painted on the Wall; or an Image hanged vp in some place, then by looking on poore Christians, for whom hee shed his blood, and in whom he dwels continually by his Spirit; he shewes himselfe to be as blind and ignorant as his Idol. Sith then, Christ is both God and man, and the maine thing that makes him Christ, is his God-head, let vs know that it is a wicked thing, to make an Image of Christ, seeing that we can no way resemble that which chiefly makes him Christ. But would we see Christ crucified before our eyes, & with all be made partakers of the merit and efficacy of his death and passion? Looke vpon him in the Ministerie of the word and Sacraments, and there wee shall not onely behold him, but also enioy a blessed communion with him.

Christians do
most fitly re-
semble Christ.

Galat. 3. 8.

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Dod, J.

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The Masse an
Idoll.

A second Idoll of this kind, so highly esteemed, is the masse: wherein men seeke not a representation of God, but a transubstantiation of him, and vndertake to turne the corruptible creature, not into the Image (as the Apostle chargeth the Gentiles, *Rom. 1.*) but euen into the nature and substance of the incorruptible God.

Popish crosses
are Idols.

A third Idol of this sort, is the Popish Crosse: vnto which, diuine worship by the Papists is ascribed, and from which, wonderfull holinesse and protection is expected, and by which, themselues and all their seruices are (as they thinke) sanctified. As, in the Lords Supper, the bread is stamped with the signe of the Crosse, and both bread and wine are crossed by the hands of the Priest. So likewise in Baptisme, such confidence and trust was put in it, that they thought their children were not sufficiently baptized, vnlesse they were also crossed.

*Thou shalt not bow downe to them, nor
worship them.*

Doct.
Gods seruice
may not bee
communicated
to any other.

IN that God forbids to bowe downe to Images, or worship them, we learne, that the Lord will haue none of his seruices, communicated to any other. It is a speciall prerogatiue annexed to his diuine name, and nature, to be seruued alone. And as none can bee matched with him, in his workes: so none may be partaker with him, in his worship *Isay 42.2. I am the Lord, this is my name, and my glorie will I not giue to another, neither my praise to grauen Images.* If his Saints, and Angels, and best seruants, might haue no portion of his honour, much lesse will hee endure it to bee yeelded to his vtter enemies, euen to Idols and Diuels. *1. Corinth. 10.20.* Now the seruices, which are denied vnto them, are these. First, prayer: according as the Prophet saith, *Psalms. 44.21. If wee haue forgotten the name of our God, and holden vp our hands to a strange god, shall not God search this out? &c.* Where the mā of God shewes plainly, that none lift vp their hands, that is, make any prayers to a strange god, till first they haue cast off all regard of the true God. And as they,
by

by their remembrance of their Idols, grow vtterly to forget God: so it is certaine, that notwithstanding all their shifts and windings, God will search, find out; and plague them.

But our aduersaries will obiekt, that they doe not call on strange gods, but they pray vnto Saints and Angels to sollicit their cause, to the true God. But heerein they robbe Christ of his glory, whose office it is, to be the only Mediator. For to him alone pertaineth the worke of intercession, which hath performed the worke of redemption; according as it is written 1. *Ioh. 2.1. If any man sinne, wee haue an Advocate with the Father, Iesus Christ the iust: and he is the reconciliation for our sinnes, and for the sinnes of the whole world.* Where, the Apostle shewes, that he is fit to pleade, and intreate for vs, who hath made perfect satisfaction in our behalfe, agreeable to the saying, in Romans 8.34. *It is Christ, which is dead, or rather, which is risen againe, which is also at the right hand of God, and maketh request for vs.* Therefore they that seeke any other Aduocate, besides Christ, shew evidently, that they belecue that Christ either wants power, and so needs these helpers: or else that hee wants loue to his Church in earth, and therefore had need to be perswaded to his duty, by the Saints in heauen. But since, he beares such an infinite loue vnto his people, as makes him of all others, most ready to heare and helpe; and also hath all sufficiencie in himselfe, perfectly to saue all those, that come vnto him: then they grievously sinne, who leaue this fountaine of liuing waters, and doe seeke such Cesternes as can yeeld no water. And as they doe greatly derogate from Christ herein, so they doe in truth most impioufly, make gods of the Saints, whom they call vpon: because inuocation is a seruice, onely belonging vnto God, *Romans 10. 14. wee must call vpon none, but him, in whom wee belecue.* Now wee must belecue only in God, therefore we must pray to none, but to him alone. Christ the only Mediator.

Also, when wee pray to any, wee professe, that wee beleue, hee is able to heare all that call vpon him, in all places, at the same time; and therefore it is necessarie that he must

must be present in all places at once, and so consequently be a God.

Lastly, he that is prayed vnto, must know and search the hearts of those, who crie vnto him: otherwise, hypocrites might speed as well, or better, many times, then Christians, for they can giue a good words, and make as faire shewes outwardly as others. But God onely knoweth the heart, *2.Chron.6.30.* Therefore to pray vnto Saints and Angels is, in truth, to ascribe a diuine nature vnto them, and to make gods of them.

To sweare by
God only.

Secondly, God will haue vs to sweare by none but himselfe alone. *Ier.5.7.* *How shall I spare thee for this? thy children haue forsaken me, and sworne by them that are no gods.* Howsoeuer these are esteemed small finnes, to sweare by the Masse, Crosse, or such like, yet the Prophet chargerh vpon them, that such swearers are forsakers of God; and with all threatens against them, that howeuer they escape the hands of men, yet God will not spare them, but be auenged on them. And iust cause there is, why they should be so reputed, and proceeded against. For in swearing by Idols, we ascribe vnto them, knowledge to search into secrets, and finde out the hidden truth and falsehoode; iustice to cleare the innocent, and condemne the guilty; power to reward the righteous, and to punish the wicked, according to their owne wickednes.

Unlawfull to
dedicate set-
daies to Saints.

Thirdly, to dedicate set-dayes and times to the honour of them, either by feasting, or fasting. As *Hosea 2.13.* *I will visite vpon her the dayes of Baalim, wherein shee burnt incense to them, and shee decked her selfe with her care-rings and Jewels.* But it might bee asked, what great fault was in all this? It is answered in the next words, They haue followed their Iouers, and forgotten mee, saith the Lord. And as common experience prooues, that all they, who stand most for superstitious Holie-dayes, are the greatest prophaners of the Lords Sabbath, and contemners of his word. The speciall worshippe that was yeilded to the golden Calf in the wilderness, was the celebration of the Festiuall day: as the Apostle saith, *The people sat downe*

1.Cor.10.7.
Exod.32.

to eate and drinke, and rose up to play. And this is reckoned as one of the most grieuous finnes of *Ieroboam*, that he had forged out of his owne heart, a solemne feast to the Calues, 1. King. 12. 32. 33.

Seeing then the worshipping of Images is the worship- Use 1.
ping of diuels, as is said, Psal. 106. 36. 37. *They serued their I- Worshipping
dols, which were their ruine: yea, they offered their sonnes and of Images must
their daughters vnto diuels.* For hee that doth Gods worke, be repented
he worships God; and he that doth the diuels work, he wor- for.
ships the diuell.) And seeing al Idols be condemned in Gods seruice, because they haue no warrant from God, and hee hath not appointed any signification of them, or instruction to be giuen by them: this serues for the reproofe of all those that haue bowed downe vnto them, kissed them, or ysed any homage vnto them. For in Esay 66. 3. he sets downe this as a note of an vnregenerate man, *to blesse an Idoll*: one neede goe no further for the note of a wicked sinner, then if hee blesse an Idoll. For by worshipping it, in this Commandement, he meanes not to account it as God, but to thinke that by any reuerence, done before the Idoll, one shall get some helpe, and that this shall be a meanes of good to him: to doe this, is spirituall whoredome: For so in Esay 42. 8. *I will not giue my glorie to another.* One had better therefore dye the death, then vse any bodily gesture of reuerence to an Idoll. And this the three children knew full well, in *Daniel*. For Dan. 3. when the King commanded them on paine of death to fall downe, he did not bid them bend their soules, but only their bodies; yet they would not. One would haue thought they might haue done that, and yet haue reserued their hearts vnto God. But they knew, that if they had defiled their bodies with the least bowing, it would haue drawne Gods curse vpon their soules and bodies: and therefore they durst not yeeld vnto it.

Seeing then this is a spirituall whoredome, those that haue done it, must repent for it, and know that they haue infected their soule with a damnable sin, for which if they doe not thoroughly repent, it is sure, that when time and occasion shall serue, they will fall to it as freshly as euer before.

For

Dod, J.

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For then, it is not the feare of God that hath repressed it : but the positive law hath a little restrained it : which if it be remoued, their lust will breake forth as much, as in former time it did ; as it was seene by the Israelites in the wilderness. Therefore those that haue committed it, must be truly humbled for it, and labour for assurance of pardon. And though men will say, they did it of a good intent, in a good meaning, and in loue to Christ : yet all these excuses will not serue the turne. It were an ill excuse of a wife to say, she loued her husband exceedingly, and therefore in his absence she must haue others, to see them, and looke on them, and embrace them ; and all this in loue to her husband. The husband could not thinke well of this loue, yea, it would bee most abominable vnto him. And it is much worse to kisse an Idoll, and bow downe to it, and then say, it was for loue to Christ.

Therefore, also we must labour to get the true and sound knowledge of God, out of his Word, and a feruent loue of him : for, till then, a man is in danger to fall to Idolatrie. But if one see Christ in his Word, and know his spirituall properties, then hee shall say, as the Church, in Hosea 14.8. *What haue wee to doe any more with Idols? wee haue heard God, and seene God.* For then wee shall see better and more excellent things in him, then can bee found in any Image. But till this knowledge be obtained, we are not well sensed against Idolatrie. As in the naturall mariage, the wife is sure from adulterie, if she loue her husband ; but till then, she lies open to adulterers : So stands the case betwixt Christ and vs : Then are we safe from Idols, when wee haue gotten a feruent loue of Christ. Many will boldly say, What? Bow downe to an Idoll? kneele to a stocke or a stone? sure I shall neuer doe it. But as good as you haue done it ; and what cause or reason haue you to thinke you shall not? Haue you seene Christ described in the Word? Haue you felt him, and receiued his bodie and blood in the Sacraments? If you haue beheld his excellent beautie in these meanes, you will abhorre an Idoll, as an vgly thing : and if your soule loue Christ, and finde him in these things, you will neuer fall to this filchinesse,
but

but loath and detest it. But if this knowledge and loue be wanting, you are in continuall danger, to runne to spirituall whoredome, (whatsoever you can say now) if occasion were offered. Thus much for the grosse and direct breach of this Commandement, by making or worshipping Images.

The third breach of it, is superstition : when one doth not goe to stockes and stones, but yet vseth those waies and inventions, in worshipping God, which are not commanded of God in his word, but be deuices of men. For Matth. 15. 9. Christ saith, that they worship him in vaine, teaching for doctrines mens precepts. If it haue no further beginning then mens braine, God will giue no blessing to it : yea, he sends a curse vpon it ; for cursed is hee that addes any thing to the word of God ; God will adde so much to his plagues. And the reason is, because he makes himselfe wiser or better then God. For, if God be perfectly wise, then hee knew best what worshippe would please himselfe : and if hee bee perfectly good, then hee would reueale vnto vs, what euer hee knewe fit for vs to practise. Againe, it is a great iniurie offered to God, when wee will let his deadly enemies haue the ording and appointing of his seruice, rather then himselfe.

3
Superstition,

Reuel. 22. 18,

A King would thinke it a great indignitie, that his seruants should not yeeld to his direction ; but some base person, that were a professed enemy, should set downe what seruice he must haue, and in what manner hee must be obeyed, who shall bee his attendants, and what his prouision. But much more absurd and iniurious it is, that wee will let the wit and will of the flesh beare the sway in Gods worship : for these two doe ioyne with the diuell, and are enimitie to God. And if wee will haue this preheminance in our houses, that our seruants must doe, as wee bid them, not what they themselues thinke good, (for hee is a good seruant that doth his Masters will, not his owne) then why should not we thinke it right, that God must bee Lord in his house ? and we must doe his seruice, after his appointment, and not our owne.

Rom. 8. 7.

This

Dod, J.

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Papists repro-
ued for defi-
ling Gods
worship with
their owne in-
vention.

This serues to condemne the Papists, that are most guiltie in this point, and haue defiled the whole worship of God with their owne inuentions and superstitions. As by praying for the dead, putting holinesse in meates and daies, &c. In all which God may, and wil say vnto them: Who required these things at your hands? so in the Sacraments. For in the Lords Supper, the bread must be coniured, and crossed, and kneeled vnto, and likewise the wine, or else they thinke it not sufficiently sanctified: but where hath Gods word commanded any of these things? If they bee so needfull, then they condemne God for want of wisdom, in that hee could not see it: or if they be not needfull, how dare they be so bold as to adde them to Gods ordinance? So in Baptisme, they haue added spittle, salt and creame, and such trumperie: all which is wicked and abominable, and liable to this accusation; *Who required this at your hands?* So for the Ministerie, how haue they corrupted it, by Popes, Cardinals, Abbats, Monkes, Friers, and the rest of that crew? And also they haue appointed their Priest to offer a sacrifice propitiatorie, for quicke and dead, whereof there is no mention in the Scripture of God: and therefore there can bee no blessing vpon them: for they proceed from the flesh, and not from the spirit of truth, but from the spirit of error: and sprang from out of the earth, and did not come downe from heauen. So much for the things forbidden in this Commandement, namely Idols, Idolatrie, and superstition. Now as this false worship is forbidden, so the contrarie, namely, the pure and holy worship is required; and wee are commanded to stand for and to practise all the good meanes, which God hath ordained for his glorie and our owne saluation. Whereof some are more ordinarie, as prayer, hearing, and reading the word, and receiuing the Sacraments, &c. Which duties, because they haue been often handled already, and many occasions are daillie offered to speake of them againe, and againe, in our ordinarie Ministerie, therefore they are onely named in this place. This further wee must be carefull of, that all the holy seruices of God must be performed with such reuerent carriage of the bodie, and seemely gestures, as are most be-
seeming

Gods seruices
must be per-
formed with
reuerence.

seeming the exercise in hand. As the Publican, in confessing his sinne, declared his shame and sorrow, by casting downe his countenance, and smiting himselfe on the breast, Luk. 18. 13. So in prayer we are commanded to lift vp our hearts and our hands to God in heauen, Lam. 3. 41. An example hereof we haue in *Ezra*, who fell on his knees, and spread out his hands vnto the Lord, *Ezra*, 9. 5. This reuerence helps vs greatly against our owne infirmities, and edifies other that behold vs, as *Salomon* is said to stretch out his hands before all Israel, 1. King. 8. 22. and it testifieth our care to glorifie God in our bodies, as we are commanded, 1. Cor. 6. 10. It is written of *Salomon*, that when *Bathsheba* came vnto him, notwithstanding in dignity, shee was his inferiour, and then a petitioner to him, yet he rose from his throne, and bowed himselfe vnto her. Much more therefore ought wee that are worse then nothing, to shew all humility and modesty when we appeare before the God of all glory, whose iudgements we haue so many times deserued.

Now other meanes are lesse ordinarie: as first, fasting, The vse of fasting. which is to be vsed, to the intent that we may more soundly humble our selues before God, and be reconciled vnto him. And this is then specially to bee practised, when wee would be freed from some iudgement of God, that wee either feele or feare; or else obtaine some speciall blessing, that wee doe earnestly desire. It was commanded in the Law once euery yeare to bee exercised, that they might bee better acquainted with it, and haue a perfect reconciliation with God. Leuit. 16. 29. and 23. 27.

A second lesse ordinary means of Gods worship, is vowes: Vowes when to be vsed. which are to bee vsed on speciall occasions, when either to strengthen our selues against some sinne, or the better to performe some duty, we do bind our conscience to auoid all occasions that may draw vs to the one, and to vse all the good meanes that may further vs to the other.

A third, is Lots, which is a part of Gods worship, to bee Lots. vsed in matters of weight, to the deciding of doubts, and ending of strife and contention. An example of which wee haue, Acts 1. where being to chuse an Apostle in *Judas* stead,
F and

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and not knowing the fittest, they committed the matter to Gods speciall providence, in casting lots.

1. Sam 10. 10. So in chusing a King (which was a matter of great importance) because no strife and contention should arise, they cast lots, and so chose him, whom God pointed at, as it were by the finger. The like they did in diuiding the land of Canaan: least any emulation or enuie should arise amongst them, they vsed Gods owne hand, as it were, in giuing euery Tribe his inheritance. So that, in such matters of weight and moment, these lots must be vsed as a good seruice of God for those ends.

And since these things are strictly commanded, as the former forbidden, this condemnes the corruptions and loose-nesse of our times. Many thinke, that if they bee freed from idolatrie and superstition then they haue kept this Commandement: as though it did onely forbid euill, and did not command the contrarie good. This is not so: but one may forbear the forenamed sinnes, and yet bee a damnable breaker of this Commandement: for God commands not onely to turne from dumbe Idols, but also that wee should serue the true and liuing God, 1. Thesal. 1. 9. or else there is no sound conuersion. Many can say, they pray not superstitiously: but doe they euer pray religiously? They spend no time in vaine repetitions: but doe they spend any time in faithfull petitions, and praying in the holy Ghost? They reade no Popish bookes: but doe they reade the booke of God? They come not at Masse: but doe they reuerently receiue the Lords Supper? They haue left off Popish fasts? like enough, for wee are fallen from Poperie to plaine impietie: but doe they fast a Christian fast? As they did it before superstitiously, doe they doe it now conscionably; in casting downe themselues, and celebrating it as a Sabbath vnto God, to confesse their sinnes, and craue pardon for the same? But for want of these duties, many want the blessing of God, which they might haue, and are breakers of this Commandement, because they bee not as diligent in vsing the good meanes of their saluation, as they were forward in the ill meanes of their destruction: and are not as carefull to plant the

The second Commandement.

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the holy worship of God, as to pull vp Idolatry and superstition; so that such are well guiltie of the breach of this law, as Idolaters: they, for doing that they should not; wee for not doing that we should: they for vsing false worship; wee, for not vsing the true worship. But then wee shall bee true worshippers of God, when we shun and hate all false seruice, and put in practise all the parts of the true seruice of the true God.

I am Iehouah. Of the word *Iehouah* hath been spoken in the preface to the Commandements.

Thy God, a iealous strong God.

IN these words calling himselfe our God: hee implies that there is an euerlasting marriage betweene him and his Church. And therefore, as it is a foule fact for a woman after her marriage, and the couenant of God made betwixt her husband and her selfe, to defile he body with filthie adulterers: so it is a thing much more hainous and abominable for any man or woman, after their couenant with God, to follow Idols and Images, not contenting themselues with the perfect beautie of Christ. Then where he saith (*a iealous God*) he compares himselfe to an husband, that as hee loues his wife most dearly and tenderly, whilest shee remaines chaste and faithfull: so is hee most offended and prouoked, if shee deale lewdly and treacherously with him. Now Christ hath abundantly confirmed his loue vnto vs, in giuing himselfe for vs: but if we behaue not our selues chastly towards him accordingly, hee will bee as a iealous husband, whose feruent loue being abused, will burst forth into the strongest hatred. As *Salomon* saith, that *Iealousie is the rage of a man: and therefore hee will not spare in the day of vengeance.* In that he calles himselfe a iealous God, it declares that hee wants neither cause nor will to powre vengeance on them: and in that he is a strong God, hee is of might sufficient to plague and confound all those that wickedly breake his couenant.

Doct.
Idolatry is
offensue to
God, and dan-
gerous to
men.

From all this description) whereby God hath set out him-
selfe vnto vs, to be our God, and a iealous God, that cannot
abide any such filthinesse; and a strong mighty God, that is
able to execute his wrath on the offenders) wee must learne
first, that Idolatrie is not a small sinne, but most offensue to
God, and dangerous to man. The practise of it is abominati-
on, and the persons committing it, are made abominable and
accursed, Deut. 7. 26. It is a worke of the flesh, Galath. 5. 20.
It is a seruice of the diuell, Deut. 32. 17. And it draweth men
by the feareful iudgement of God, into many monstrous and
vnnaturall finnes, Rom. 1. 24. 26. &c.

Vse.

Therefore they deale very wickedly against God, and in-
iuriously with men, that iustifie such grieuous sinners; and
make their case seeme safe and good, who are in so great pe-
rill of the heauie wrath and vengeance of God.

Doct.

Then from this description, secondly we learne, that wee
may and must take courage and comfort, to stand for Gods
pure worship, against all Idolaters and Idolatry, and all man-
ner of superstition, seeing that hee is our God, one that hath
bound himselfe in couenant to protect and defend vs: as al-
so hee is iealous, that carries a flame of loue to all the faith-
full, as well as an exceeding detestation to the vnfaithfull:
and then he is a strong God; not strong with an idle kind of
strength, that lies hid within him, and neuer is put in practise,
but hee doth vse his strength, to the maintaining and prote-
cting of all such as are true friends to him, and maintainers of
his worship.

Vse.

Which is for the comfort of those, whose friends, and such
from whom they haue their maintenance, are Popish, and
will hate them, and be enemies to them if they hate supersti-
tion, and loue God and his true worship. But feare them not,
for God is a strong God, if they will not helpe, he will: they
haue no such power against you, as God hath for you, so long
as you continue vpriight in his seruice.

This is also for the terrour of all Idolatrous and supersti-
tious persons, that haue many things to vphold them, and
are well friended and strongly defended; but yet mischiefe
shall be their end in the end, because hee is stronger then all
men

men that sets himselfe against them. That which is prophesied against them, *Reuelat. 18.8.* shall surely come to passe. Therefore (saith the holy Ghost) *shall her plagues come at one day, death and sorrow, and famine, and shee shall bee burnt with fire: for strong is the Lord God which will condemne her.* And then all that the Kings could do for those Idolaters, was to lament them, but they had no power to helpe them. And the Merchants who were in great league with them, could only bewaile, but no way mitigate their misery.

Visiting the sinnes of the Fathers on the Children.

First, it may be objected, how can God in iustice do this, and punish the Children for the Fathers fault? But to that we may answer, as God doth in *Hos. 2.2.* speaking to the Iewes: he bids them plead with their Mother; comparing himselfe to an husband, he shewes that there is no fault in him, but all the blame lies on the adulterous mother. For as an husband may without any fault put away the wife that hath dealt treacherously, and her adulterous brood too, because they bee none of his children: so God may iustly plague and forsake, both the Parents, and the wicked Children of wicked Parents. Though the Children haue forfeited many bonds and obligations to God: yet so long as the Parents keepe their peace with him, hee takes not euery advantage, but sheweth great patience and mercy to the Children, for the Parents sake. But when the Parents rebell against him, then they giue the Lord iust cause to sue all bonds, and to take all forfeitures, and to plague them in their vngodly seed, as they haue prouoked him by their spirituall fornication.

Obiect.

Answer.

Why God may punish the children of wicked parents.

Now this vengeance, vpon the children of Idolatrous parents, is shewed especially in these things. First, in withholding the meanes of grace, and the spirit of grace from them. Secondly, in letting the children see their Fathers euil waies to imitate the same. Thirdly, in giuing them vp to blindness of mind and hardness of heart; and in denying them the benefit of good company, that might helpe them, and

Vngodly parents are the greatest enemies their children haue.

such like. But the doctrine that wee may gather hence, is, that vngodly parents are the most deadly enemies vnto their Children. As in *Exodus* 34.8. Where God sets downe his name most comfortable, and the abundance of his mercie, yet addes this withall, *Holding not the wicked innocent, but visiting the sinnes of the Fathers on the Children, to the third and fourth generation.*

1. King. 14.

1. King. 14. 16.

Use 1.

This, the example of the wicked *Ahab* doth euidentlie prooue: for in that hee shed *Naboths* innocent blood, and committed Idolatrie, and serued *Balim*, who could haue done greater wrong to his posteritie, then hee did himselfe by these things? for hence it came, that the kingdome was taken from his house: and his children, to the number of seauentie parsons, had their heads chopt from their bodies, and all his kinsfolkes and acquaintance fared the worse for his sake. So *Ieroboam* (that seducer of Israel) thought by his idolatrie to haue established the kingdome to him and his, so that it should neuer haue been taken from his house and of spring. But was it so? Nay, this ouerthrew him & his house; this was the bane of all his. For because hee made Israel to sinne, therefore God swept away him and his stocke, as dung from the face of the earth, that none remained of them. Euen as one would doe with an vncleane and filthie beast, which, if he abide long in a place, will defile the house, so that the place cannot bee cleane and sweete, till both the beast bee remoued, and his dung swept out: so *Ieroboams* of-spring were as excrements of an impure beast, that did so pollute the land, as it could not bee purified till they were all scoured away.

So *Chams* posteritie, for many generations, bare the curse vpon them, for the impietie of their wicked father.

This serues to rebuke those parents, that thinke and goe about by oppression, by wrongfull and iniurious dealing, and such wicked courses, to better the estate of their Children, and hope by these meanes to make their seed great vpon the earth after them. Nay, this is the way to bring the curse of God, and consequently destruction vpon their familie. If we did but giue credit vnto the word of God, that
such

such vile practises would ouerthrow, and not build vp their houses, and that they did by these things pull downe the plague of God from heauen, vpon them and theirs; it would keepe them from enriching themselues by wicked waies, and make them take heed how thay filled their houses with the riches of iniquitie, for feare lest they should fill them also with \bar{y} reward of iniquity, euen the vengeance of God. For these sinnes, as *S. James* saith, doe cry vp to heauen, they *James 5.4.* make an exclamation in Gods eares, and hee vseth not to repell their crie with a deafe eare, but he heares it, to the ruine of those against whom the crie commeth; for after this crie of their iniquitie, followes their crie & howling for miserie. As Gods dayly iudgemēt vpon enclosers, and oppressors, in our daies shewes it: for when they beginne to molest poore men, to vnpeople townes, to seeke how they may dwel alone in the land, this enclosing doth but exclude them and theirs: so that if men would but marke and obserue it, they should see before their faces, how God plagues their sinnes, both in themselues and their houses.

This must teach vs also to bee humbled, and to craue pardon, for the sinnes of our fore-fathers; because they send out an ill breath, to bring the curse of God on vs also. So we see in *Dan. 9.* he doth not onely cōfesse his owne sinnes, and the wickednesse of the people, then aliue, but he is wonderfully cast downe and greued for the sinnes of their ancestors and predecessors, and of the Kings, Priests, and Prophets, that went before them. And there is a Promise *Ezek. 18.14.* that hee that sees his fathers sinnes, and seareth, beeing humbled for them, and doth not the like, he shal not smart, nor beare the punishment for them, but God wil be mercifull to him. For indeed this is a true note, that one doth not iustifie and defend his fathers euill waies, when hee is greued and forsakes them. But he that sees his fathers misdeedes, and will either iustifie them and defend them in word, or else by his practise maintaine them: he makes vp the measure of his fathers sinnes, that both may bee laide together, and bring a double plague vpon his head.

2
To be hum-
bled for our
Fathers sinnes.

Of them that hate me.

IN that God calls Idolatrie and superstition hatred of him, hence this doctrine may be learned, that al false loue is hatred, For Idolaters pretend that they loue God aboue all, and more then all: They can find in their hearts to bestow their sonnes and daughters on him; and is not that zeale? No. False loue is true hatred: and in that they do those things, which God hates and forbids, what euer their pretence is, they are haters of God. So Prou. 13. 24. he shewes that a fond parent, *that spareth the rodde, hateth the child*; but he seemes to loue him, and to be so tender ouer him, that he cannot find in his heart to giue him correction; therfore he hates him, for that is hatred. So in Leuit. 19. 17. The Lord commands to admonish our brother plainly, and not *to hate him in our heart*; shewing, that if any man be so carnally affected to another, that he cannot tell him of his sinne, being loth to grieue him, by a sharpe reproofe, and to reprehend him, that he might bee brought to repentance: hee that is thus tender hearted towards his friend, hath an hard heart against his friend, and this is an euill hatred.

Use 1.

This then confutes such people, as in their blind charitie well say of Papists, Oh, they be good honest men: & though they haue not so strict a regard of Gods worship, as he commands, yet, I hope they loue God, and haue a good heart to him. Nay, they be not honest persons, nor they doe not loue God, but they hate him. For this is, as if a wife should say, indeed in mine husbands absence, I must haue another man to keepe me company, and lie with me, to put me in remembrance of my husband, but yet I loue mine husband. But the husband, or any man else, would account smally of this loue: yea, they would iudge, the wife rather hated, then loued the husband. Io such case are those, that must looke on Idols, to helpe them in their deuotion, they must haue some Image to gaze on, that they may bee put in mind of God, and they will prostitute themselves to stockes, and stones, thereby to manifest the regard they haue of God: but he will giue them small reward for this loue, yea they shall bee accounted

counted of him as professed enemies of his name. So, for those parents that are so kind to their children, and love them so deere, that they cannot bring them vp in nurture and correction, and in the feare of God, they cannot crosse them, or go against them in their ill course: such a parent is a most mortal foe, as often the children feele afterwards, and accordingly recompence them: for they loued them with a false loue, but the children reward it with a true hatred. So, he that will not offend his friend, nor trouble him, with telling him of his faults, but rather smooth vp all and flatter him and speake faire words, hee is a most grievous enemy. And yet who is there almost, that doe not delight in such enemies, and makes more of them, and esteemes them more welcome, then a true faithfull friend, that seekes his soules health, and will not suffer him to cast himselfe headlong into destruction? Let vs therefore learne to abhor all carnall loue, both to God and men, as that which is the most pernicious hatred.

This must also teach vs not to match our selues in society or in marriage with Idolaters. For this is to ioyne our selues with those that hate God: and for this *Iehosaphat* was reproued. What? saith the Prophet, wouldst thou helpe the wicked, and loue those that hate God? Yet if one had told *Abab* that he had hated God; he would haue defied him, and said; that he had loued God as well as the best. But that is no matter, what *Abab* would say; so long as God accounts him an enemy, *Iehosaphat* should haue had no societie or friendship with him.

Not to match
with Idolaters.

3

2.Chron.19.2.

So that, they are much to be condemned, that will seeme to haue some care of Religion themselves, and to looke that their owne waies be good; but yet they can be familiar, and make friendship with Idolaters, and professed superstitious persons. And are they not then subiect to that reproofe of *Iehosaphat*? What, wouldst thou loue them that hate God? No man will be knowne to be a familiar friend to an open rebell, whom the King hath proclaimed a traytor; for feare lest hee should bee tainted with some suspition of treason. And indeed hee that will bee so conuersant, and so well acquainted

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quainted with those which God hath proclaimed traitors: such as haue any spiritual wisdom & true loue of God, may, not without iust cause, suspect him as one that beareth no great good will to God, and his pure Religion.

Exod. 20. 6. And shew mercy to thousands of them that loue me.

D^{ist.}

He that will
do good to his
children, must
be godly him-
selfe.

IN that God promisethto shew mercy to thousands, of them that loue him and keepe his Commandements, we learne, that the best way for any man to doe good to his children, is to be godly himselfe, as the verie words of the Commandement doe import. So Psal. 37. 21. *A good man is merciful, and lendeth, & his seed enioyeth the blessing.* And after 29. verse. *The righteous shal inherit the land, and dwell in it for ever.* Not in his owne person, for that were no blessing to a good man, to liue still in this world, but in his seed hee meaneth. One would thinke the contrarie: what, is hee alwaies lending? still giuing, and doing good? why alas, how shall his poore children do then? How shal they doe? Nay, they be rich children, and shall doe well enough. They haue a rich legacie left them, for they shall inherit the blessing of God. When he saith, the blessing, it is more then if he had said the whole earth, and all the world. For al this one might haue & yet be vnder the curse, & liue and die a miserable man, & goe to hell too: but he shall haue the blessing, therefore al things necessarie for soule and body: for so much the blessing containes. So Psal. 112. 2. *The generation of the righteous shal bee blessed.* If then the blessing of God be the cause of al prosperitie and happinesse; and contrarie, the curse of God, the beginning and ground of all miserie: then so farre as wee be good or ill, so farre doe we good or ill to our stocke. For in the Law God threatens, that if we be desobedient to him and his Commandements, wee shall bee cursed in soule, body, wife, children, and all that wee put our hand vnto. But, on the other side, if we be vpright, & with a perfect heart set our selues to follow Gods commandements, then we shal be blessed in soule, body, wife, children, and al that belongs vnto

to vs, so that the blessing of God shal meet vs at euery turne.

Since then God is so mercifull to all those that loue him, *Vse. x.*
and shew it by keeping his Commandements: this serues
for the comfort of all such as be good children of good pa-
rents; though parhapes, their parents can leaue them no great
matter, for outward things, yet they haue laid vp many pray-
ers for them in heauen, & leaue them Gods fauour for their
possession: they haue a good patrimonie, for they haue Gods
blessing to trust vnto. It is better to bee the child of a godlie,
then of a wealthy parent. For he that is both himselfe a good
man, and hath also proceeded of godly parents, is now pos-
sessed of a double blessing, for his Fathers prayers, and for
his owne; for his fathers mercie, and for his owne also. This
is likewise, for the comfort of Gods children, that haue ma-
ny Children, and little wealth to leaue them. But that is not
the question what goods they haue. If they be good and la-
bour also to haue their Children good, though they were
thousands of them, they haue the blessing of God, and that
shall maintaine them well enough. Those that be blessed of
God shall not want the effects of his blessing. As *Psal. 37. 22.*
*They that are blessed of God shall inherit the land: but those that
are cursed of him, shall be cut off.* Sometime indeed the god-
liest Parents haue wicked and vngodly Children, as *Jacob*
had. But God will either conuert them, as hee did *Jacobs*
Sonnes: so that those whom at the first he saw to be pro-
phane as any, hee liued to see conuerted, and very holy
men, and pillars of the Church: or else, if all bee not good,
God giues grace, that some one of them at the least shall be
holy: As *Abraham* had vngodly *Ismael*, but he had godly
Isaak: and *Isaak* had prophane *Esau*, but he had also holy *Ja-
cob*. As *David* had wicked *Absolon*, and incestuous *Amnon*,
but yet withall he had godly *Salomon*: or if none of the next
of spring be good, yet some of them that follow shall be ho-
ly. The godlinesse of the parent will shew it selfe in the bud,
sooner or later: as *Isaiah* had a wicked Sonne and heire af-
ter him, though himselfe was a good man: but yet after, god-
lesse *Ahaz* succeeded godly *Hezekiah*. Or if at any time
good parents bee denied this blessing in their children, the
Lord

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Lord will fully requite this want, with abundance of spiritual and heavenly blessings, vpon themselves: as appeareth in the case of that worthy blessed King *Iosiah*.

Exodus 20.6. *That loue him and keepe his Commandements.*

Doct. 1.

They onely be louers of God, that be doers of his will. The difference betwixt keeping the Commandements and fulfilling them.

IN that the keeping of the Commandements is heere set down, as a note of our loue to God, this doctrine may be learned, that they onely be louers of God that be doers of his will. But some will object, that if the loue of God consist in the keeping his Commandements, then it should seeme, that none loue him, because in many things we offend all. But, for resolving of this doubt, know, that there is a great difference betweene these two, To keepe Gods Commandements, and to fulfill his Commandements. For keeping, noteth a truth, fulfilling, a perfection: this Christ onely had; but that truth every Christian must haue. For, every Christian man may so far forth keepe Gods law, as that he shall be accepted and also rewarded, though not for the merit of the worke, yet for the mercy of him that accepts the worke: but this true keeping must be knowne by these notes.

1 True notes of keeping the Commandements.

1 First in keeping, we must aime at all; there must be a full purpose, and true desire to keepe every one. For if one ly in any sin and breake any Commandement wilfully, the wilful and knowne breach of one, makes him guiltie of all.

2

Secondly, this obedience must be done willingly, with a free and cheerefull heart: as *Dauid* bids *Salomon* serue the Lord with a willing mind.

1. Chro. 28. 9.

3

Thirdly, the end of our actions must be good, to shew our loyalty to God: to approue our hearts to him, in obedience to his Commandements; and not for any other end or intent of our owne, as to be magnified of men, or to merite by them or such like. He that hath all these things, keepeth the law of God: Indred no man can fulfill it, neither is it required of Gods children that they should, because they be vnder grace, and not vnder the law, as touching the rigour of it. But, for those that be out of Christ, this condition is proposed

posed to them; Winne it, and weare it: keepe the Law in full perfection, and haue happinesse in full perfection; but break it in the least title, and lose your saluation: those which are not in Christ are thus bound, but those which are his members, and are made one with him by Faith, are vnder grace, there is a more easie obedience required of them: Not to fulfill the Law in the extremitie of it, but to keepe the Law in the vprightnesse of their hearts, and doe so much as Gods spirit, which is bestowed on them, giues them power to doe. Rom. 6. 14.

But now to returne to the doctrine it selfe; Whosoever loues God, must, in this manner as hath beene spoken, keepe the Law of God. This is proued, 1. Ioh. 5. 3. 4. *This is the loue of God, that we keepe his Commandements.* But this is a very hard worke (may some say) who can doe it. Nay, saith hee, *his Commandements are not grienous, for all that are borne of God, overcome the world.* Hee shewes that a Christian, so farre as hee is regenerate, hath conquered the World: and then Gods Commandements cease to bee burthensome. For the thing that makes them heauie, is our worldlinesse and fleshly lusts, which strue against the spirit: but in what measure Gods spirit which regenerateth vs, hath set downe and overcome those lusts; in that measure, they are very easie and lightesome, and wee shall with much comfort and quietnesse obey them, when we are once truly conuerted, according to the measure of our sanctification.

It is a most tedious thing to a Christian heart, to obey the diuels commandements; but most ioyous to follow Gods. As if it were permitted to a Christian man for the while, to steale, lie, robbe, murther, commit adulterie, surfet, and wallow in his vomit or such like: his soule would abhorre it, and hee would rather die, then doe these things; it would bee such a vexation vnto him. But now, to pray, to heare the Word, to reade, conferre, or doe workes of mercy, and the rest of that kind, it is euen a recreation, and delightfull exercise for him: for Gods Commandements are pure, and holy, and delight the heart, so farre as it is pure and holy. So Iohn 14. 15. *If ye loue mee, keepe my Commandements: and I will pray the Father, and he shall send you another Comforter.*

As

*John, XIV. 15.**Vse 1.*

As if he should say, hee that loues mee best, and keeps my Commandements most, shall finde trouble : but let not that trouble him, for hee shall haue my spirit, which will comfort and sustaine him in all his miserie. But ignorant men will say, Wee doe keepe Gods commandements, and haue a care to bee obedient vnto Christ. But Christ saith, verse 21. He that (*hath*) my Commandements and keeps them, thereby teaching that one must first haue them, afore he can keepe them. Hee must haue them in knowledge, and vnderstanding, haue them in memorie, iudgement and affection, and then fall to keepe them in action. Doe this, and then indeed you loue Christ. But many talke of louing Christ, and what good friends they be to Christ; but try them a little by their workes, and you shall see that they neither haue Gods Commandements, nor keepe them : and so far as they faile in these things, so far they faile in the loue of God, and prouoke God also not to loue them. This confutes those disordered persons, in whom one can see nothing, but open rebellion against Gods law, open breach of the Sabbath, and manifest contempt of the Word : yet tell them of it, and aske them if they be not ashamed, thus in the face of the World, to proclaime enimitie against God : then first they fall to shifting and cloaking. But if you come with so good a prooffe, that they cannot denie it, but are conuincd to their faces, then this is the next ; What ? are you without sin ? haue you no faults ? doe you fulfill all Gods Commandements ? Yes, miserable man, there are faults in the best : but this is blockishnesse. Is there no difference betwixt falling by frailty and through infirmity ; and liuing and lying in sinne, and allowing ones selfe in the committing of it ? That frailty is in Gods elect children ; but this wilfull disobedience, and maintaining naughtinesse, is in hypocrites : That God passeth by and regards not ; this he will neuer put away, vnlesse there be an amendment, and great repentance. For such persons loue not God : and it is iust, if he pursue them and plague them as his enemies. This likewise is for the great comfort of Gods children, that do their best endeauor to keepe all his commandements ; though they faile in that obedience which they

The second Commandement.

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they ought to performe, yet God promiseth to *show mercy* to them: as if hee should say, though you come farre short of that you should, and would doe; yet, so long as your heart is true, I will beare with your infirmity. For hee requires not fulfilling, but keeping. If one will stand to himselfe, then hee must either haue perfection, or confusion. But if hee trust to Christ, then he is vnder grace, and there is mercy in Christ, pitying and rewarding: rewarding all their good; pitying and passing by all their infirmities.

Thus much for the second Commandement.

The third Commandement.

[Workes: when the euill liues of Professors, bring reproach and contempt to the holy religion professed by them.

Gods name is
abused by vn-
holy

Words	{	Without an oath in speaking vnrreuerently of Gods	{	Word, Titles, Attributes, Workes. Vainely. Wickedly.
		With an oath by swearing		

Exod. 20. 7. *Thou shalt not take the name of the Lord thy God in vaine: For the Lord will not hold him guiltlesse that taketh his name in vaine.*



THE purpose of this third Commandement is, to teach vs, that wee should not profane the name of the Lord our God, but vse it with all reuerence. By the *name* of God, is vnderstood all those things, whereby God, as by his name, hath made himselfe knowne vnto men; as his titles, attributes, Word, and workes. *In vaine*: that is, rashly, idly, carelessly, when neither God is thereby glorified, nor man profited. The parts

What is meant
by Gods
name.

Dod, J.

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parts here to be considered are two: the first is a prohibition, in these words: *Thou shalt not take the name of the Lord thy God in vaine.* The second part is a reason, in the words following: *For the Lord will not hold him guiltlesse,* that is, God will surely punish him. Which reason God sets downe, because no sinne goeth more vſually vnpunished through the hands of men, then this: for many will take it hainously to haue their owne names euill spoken of, and abused: but so slight a regard haue most men of God, that though his name be blasphemed, and prophaned, though he be greatly dishonoured, yet they lay it not to heart, neither care for it. Therefore, lest men should make no account of this so great a sin, (because it is a thing that mans law takes little or no notice of) he sets downe the punishment: that though the positie lawes of men should take no hold on such persons, yet the God of heauen and earth will take such in hand, and deale with them himselfe: hee will not commit them ouer to the hands of inferiour officers, but himselfe will see their execution done. Now the Commandement doth partly forbid, partly command. It forbids in generall to take the name of God in vaine, as is shewed in the Table.

Doct.

Speciall care
to be had of vs
that we take
not Gods
name in
vaine.

The doctrine here taught, is, that great care is to bee had that the holy name of the Lord bee not dishonoured by vs. As it is in dignity aboue euery other name, so ought it to haue estimation aboue all other names. As hee himselfe requireth, Deut. 28. 58. *Thou shalt feare this glorious and fearfull name, the Lord thy God.* If hee be so gracious to admit vs to that, which we base creatures are altogether vnworthy of, as to deale with his Maieſty, to be spoken of, and spoken to, and himselfe to speake to vs: let not vs be so vnthankfull as to defile his holy things, which he committeth to vs, with polluted lips, and vnſanctified hearts. And this should cause vs to be so much the more carefull hereof, by how much the benefit will be greater to our selues, if we can make the right vse of this reuerend and blessed name.

The benefits
of the right
vse of the re-
uerend name
of God.

It yeeldeth safety to them that are in perill, and is as it were a castle or tower for protection, for all righteous men that will runne vnto it, Prou. 18. 10. It conferreth all com-
fortable

portable delights, to them that fee the vertue of it in their heart: and is compared in the songs of *Salomon*. Chap. 1. 2. to a most pretious and odoriferous ointment, and that not shut vp in a boxe, but *powred out*, which doth the more augment the sweet saueur of it: as in that which was bestowed vpon Christ. And this doth much allure sound hearted Christians, (whose affections goe not a whoring after earthly vanity) to embrace and loue him.

First, Gods name is taken in vaine, in life, by an vngodly and vnholly conuersation, of those that professe the religion of God. And so Rom. 2. *Paul* sets downe a reproofe of the Iews, that for their sakes, the name of God was euill spoken of among the Gentiles. The Gentiles hated Gods name, and were enemies to religion of themselues, when no occasion was giuen: but whē they saw the Iewes, that professed themselves to bee Gods people, and to loue and worship him, and to be loued of him also, to liue so wickedly, to deale so craftily, couetously, and cruellie: this made them hate religion much more, and speake ill of God more presumptuously. And so in *Ezek. 36.* the Prophet chargeth this vpon them, in the 22. verse, that they polluted the name of God among the heathen. They were so farre from conuerting any one by their good example, that by their ill behauiour they made those to hate God, who else might haue bene drawne to some liking of true Religion. For that which the wise man speaketh of the naturall familie, is true also in the house of God. A wicked sonne (saith hee) is a grieffe to his father, & a shame to his mother. Let an hundred vagabonds and runagates play the filthy persons, the vnthrifts, and the theeuers, this brings no discredit to the father, no man chargeth the fault vpon him, hee beares no reproch: but if his sonne, that is brought vp with him in the familie, and is called after his name, shall doe any such thing; himselfe hath not the blot alone, but hee brings also an euill report vpon the family, and his father shal beare a great part of this disgrace. So, let all the Atheists and papists, and carnall worldlings in the world, liue wickedly and shew themselves to be as they be, goates and swine without grace, and destitute

How Gods name is taken in vaine.

A professor liuing wickedly is a great scandall to religion.

of the feare of God: it is no such great disgrace to religion; they beare all the blame themselves and the shame lights on their owne heads: but let a professor fall into wickednesse, one that makes shew to be begotten of God, by the immortal seede of the Word, to bee a child of the Church, a member of Christ, a temple of the spirit, let such breake forth into some grosse finnes, and heere wil be matter for all the wicked persons in a Countrie to talke of; now the diuell and his limmes wil triumph and bragge, now they sharpen and whet their tongus: the religion of Christ shal be blasphemed, the professors of Religion taunted, euery one that desireth to be a Christian, shall haue this laide in his dish, and the name of God, and the spirit of God shall not escape without some blot of reproch. Ho (say they) these bee your professors, these bee your holy men, that bee so full of the spirit, these bee they that will be the holy Saints of God, these be they that runne to Sermons and carie Bibles, these be the fruits of their profession, you may see what godly men they be: I warrant you, they bee all alike, you may see by one what the rest bee. Thus wee see, what a great staine religion hath among men by the falles of those that staine the holy profession with an vnholly conuersation: professing godlines in word, but in deede denying the power thereof. These fill wicked mens mouthes full of slander, and giue their malicious hearts matter to set themselves a worke against the Gospell, and godly men.

And this was the sinne of *Ophni*, and *Phineas*: they should (as the Lords Priests) haue giuen such good exhortations, and haue shewed such grace in their behauour, as that all men might haue delighted to come into the place of Gods worship, and to serue him according to the Law: but they were so wicked and vngodly, and so full of filthinesse, that the seruice of God, by their meanes was hated, and became odious to the people.

Use 1.

Sith then, this is such an high taking of Gods name in vaine, to be brambles in Gods vineyard, and tares among his wheat; this confuteth those, that thinke if they can keepe their tongues from swearing and forswearing, then they bee
free

free from the breach of this Commandement. If no man can charge them with an oath, or periury, they thinke they need not repent for taking Gods name in vaine. Not so. But let them know, that by an ill life, by walking and conuersing after a sinnesfull manner, they may prophane Gods name more, hurt religion more, and bring more grieve vnto the hearts, and shame vnto the faces of professors, then some other by a thousand rash oaths; yea, by grosse and open periury. It is as great a fault, to abuse the Religion of God in life; as the titles, or attributes of God in speech. And therefore, vnto those that are called Christians, labour to be Christians, that their workes bee sutable to their words; and they shew forth the vertues of Christ, as wel as take vpon them the name of Christ; vnto those that be carefull to frame their liues according to the line of Gods Word, and so to order all their carriage, that the fruit that shewes it selfe in their life, bee agreeable to the seede, that is dayly sowne in their hearts; they are as grosse profaners of the name of God, and as liable to the curse and vengeance of God, as hee that sweareth many a vaine and idle oath.

Our workes
must be sutable
to our
words.

Secondly, this serues to instruct all men, that would bee called Christians, and accounted the sonnes of God, to liue so, as that they may bring some glory to God by their liues. Saint Paul bids the bond-seruants, *1. Timothie 6. 1. count their Masters worthy all honour, that the name of God and his doctrine may not be ill spoken of.* Speaking to such as were seruants to vnbeleeuing Masters, hee bids them giue them honor and reuerence, not for any religion or goodnesse, that could be seene in them (for they were Infidels) but for conscience sake to Gods ordinance, whose place their Masters did supply: and that, because if they did not so, all the fault should bee laide vpon the name of God. But how doth hee proue that Gods name should be euill spoken of? Because his doctrine should be euill spoken of. So that, where euer the Gospell is slandered, there God himselfe, and his name is dishonoured. Contrariwise, nothing can glorifie God more in all this world, then, when those that will belong and appertaine vnto him, shew what household they bee of

Gods name is
greatly glorified
by the holy
conuerlation
of Christians.

1. Pet 2. 24.

by their workes. And he that wil be esteemed the sonne of God, must doe more good workes, then one that is onely the sonne of *Adam*. This will stoppe the mouthes of wicked men, and muzzle them vp, that they shall not haue a word to barke out against Christians and Christianitie. Yea, this will beget a good liking in their hearts of that word and religion, which workes so good effects in the liues of them that hold it. As in the familie, let the children bee good, temperate and modest, and behaue themselves gently, and humblie to all, then they doe not onely get good account and estimation to themselves, but they are an honour to the house, of which they come; and to the parents which begat them, and a crowne to all their friends and brethren; that those which be enemies, cannot for shame giue out an euill word of such a man, whose children be so well brought vp, and behaue themselves so orderly. So is it in the Church, in Gods houshold vpon the earth: would any procure honour to God his Father, would he cause the Church to be praised, and all his brethren and fellow-members to reioyce, and to be well reported of? then, let him shew forth the vertues of Christ, let him liue worthy of his vocation and calling, let him cause his light to shine forth in y^e darknes of the world, let him not keepe his vertues in his owne bosome alone, but let the brightnesse of them shine forth vnto all those that liue with him. And if he doe so, he shall bee honoured himselfe euen in the conscience of the wicked, but especially hee shall winne great reuerence and reputation to the name of God, to Christians and Christian religion. And though some enemies be reprobates, and therefore irreuocable, yet hee shall make them dumbe and stop their foule mouthes, that their furious clamours shal either not be heard, or if they be, yet not regarded. And whereas others (that are yet in their present estate, enemies; but in election Gods children) may seeme for a time perhaps to bee hardned, and not to submit themselves: yet afterwards this good example will worke, and the seede will appeare in the fruite in due season. And when God hath softened their hearts, and opened their eyes, and conuerted their soules vnto him, and visited them with
his

his good spirit, then they shall magnifie him and praise him: then they shall say, Blessed be God that euer I liued in such a Christian family; that euer I was vnder so good a Minister: I thanke God that euer I was acquainted, or did conuerse with such persons, by whose gracious behauiour I was brought the better to like of Religion. Now the old seede that seemed to lie dead vnder the clods, reuiueth and springs: now the fruits of all good precepts, and good admonitions begin to appeare.

If there grow thornes in Gods vine-yard, the axe of Gods vengeance meetes with them streight; and they of al other, shall most fearefully and horribly bee destroyed. If men will be briars, then let them keepe themselues in the wilde waste, and not presse into Gods garden: for if they doe, vndoubtedly they shall bee cut downe, and cast into the fire. Thus much for the first kinde of dishonouring and taking Gods name in vaine, viz. by life.

The second followeth, by speech, and that first without an Oath, by speaking vnreuerentlie of Gods word, titles, attributes, or workes, without due regard or estimation of the thing one speakes. First of the word, in speaking of it idly, curiously, vainely, to picke out needlesse questions, rather to shew wit and learning, in obiecting vainely against the truth, then to minister any grace to others, or learne any goodnesse to himselfe. But this vaine and fruitlesse iangling is a great abuse of the holy Scripture: when one hath no care to make the end of his speech the glorie of God. *For high talke becommeth not a foole.* It is an vnseemely and an absurd thing to heare a prophane sinner disputing of the will and wisdom of God, when himselfe is a proud and foolish contemner thereof. And these vngodly discoursers that can say nothing for the truth, but all and onely against it, are not ashamed to brag, that they can hold argument against the best Preachers, and set them downe: none can preach so soundly, but they will except against his Doctrine, and that by allegation of the word of God.

But let them first get the law of God written in their owne hearts, and then let them open their mouthes in wisdom,

and instruct others. As God saith, Deut. 6. 6. *Let these words be in thine heart, and thou shalt rehearse them continually.*

First, then let one labour to haue the vse of Gods word in himselfe, and to make it his owne, and lay it vp in his heart: and then he may with comfort bring it forth, and conferre it to others. Else, if one be an idle talker, and a foolish vaine disputer of that he neuer had any experience of, nor working in himself, the more he speaketh the worse it is, the more he dishonoreth God, abuseth his word, & hurteth his owne soule.

I
Fruitlesse speaking of Gods word is a taking of his name in vaine. Iude 20.
First, then Gods name is taken in vaine, by the abuse of his word, in curious and fruitlesse prating of it. Therefore one must neuer talke of Gods word, but that hee may bring some glorie to God, and some good edification to men. As the Apostle saith: *Edifie one another in your most holy faith.* Valesse this be our scope, when euer wee take Gods word in our mouth, to build vp one another in godlinesse, we peruert the word of God, and take his name in vaine.

2
Mocking at Gods word. 2. Pet. 3. 4.
Secondly, Gods name is polluted by vs, when wee speake of his word in mockage, after a iesting and scoffing manner. As those did of whom Peter speakes, that derided the doctrine of the last iudgement: Ho, say they, *All things continue alike since the fathers:* when will his comming bee? as if they should haue said, Wee heare a large discourse, and here is much adoe among these Preachers now adaies, about the great and fearefull day of iudgement, wherein (as they say) all men must bee called to account for their workes. But where is this glorious appearance? what danger comes by their terrible threatnings? what profit hath any by their large promises? And thus because God doth not presently passe sentence, and execute it, by casting the wicked into hell, and by receiuing the godly to the ioyes of heauen, foolish vaine men, that haue no faith, make a merriment and a sport to laugh at this doctrine. So in *Esay*, because hee told them of death, the Atheists fell to mocking: Come, say they, if wee must die, then let vs take our pleasure while wee may: *let vs eate and drinke, and be merrie, for to morrow, soule and body, and all must come to nothing:* wee will plie it while the time serues. And thus these irreligious beasts cast off all the exhorta-

Esay. 42. 12.

exhortations of the Prophet, by iesting and scoffing.

So many lewd persons, in these daies are ready to abuse the words of Christ, (where he saith, if one giue thee a blow on the one cheeke, turne to him the other also) to deride Christians, and to disgrace Christian patience. Oh shameles persons! Will not the reuerence of Christ feare them from the abuse of such words, as he with his own mouth vttered? These be the words of God spoken and penned by the wisdom of the holy Ghost; for the direction and instruction of his children; not for euery prophane swaggerer & drunkard to vomit out of his filthie mouth, to moue laughter with them. And this is a common thing among phantastical companions that desire to be thought witty and conceited; that if any place of Scripture serue their turne, to gird or quip one another, or such like purpose, they had rather God should lose his glory, and Gods word the grace and authority of it, then that they would lose their iest. And thus that which God appointed to edifie their soules in godlinesse, they peruert to stirre vp themselues and others, to foolish, wicked and prophane laughter.

So thirdly, the word of God is abused in a most grosse and notorious manner, when one brings in the defence of any sinne, error, or heresie. Which is to presume to wrest Gods weapons out of his hands, as it were, & to wound him with his owne sword. This is as grieuous an abuse of the sacred word of God, and as hurtfull and mischieuous, as swearing, or forswearing. Thus the diuell did most damnably prophane Gods word, that it might seeme to agree with his diuellish temptations.

3
Alleging of
Scripture for
maintenance
of sinne is a
grosse taking
of Gods name
in vaine.
Matth. 4.

So, let wicked and voluptuous liuers, that spend all their time and labour in pursuing vaine and fond sports, and games, and such foolish and fleshly delights, as make them no whit more seruiceable to God, or the Common-wealth, or apt to doe any good to their owne soules and bodies, or any mans else: let such men (I say) be reprobued and told, that this kind of liuing is not allowable, it will not hold out before God: man was made to glorifie God, and to doe good vnto men; not to seeke pleasure to his flesh, and liue

idlelie in the world; and therefore they must repent and amend: you shall haue an excuse streight, Gods word must bee brought as a defence; they doe not breake Gods commandements without warrant out of the Scripture, if you will belecue them. What? say they, will you haue a man liue without delight? doe you not allow recreation? why the Scripture doth affoord a man recreatiō; and then a number of places must be brought in for recreation, to maintaine their voluptuousnesse. But, (vaine man) doth not the Scripture command a vocation, and the recreation as an helpe to further vs in it? Now if one may aske you that stand so much for recreation, what is your occupation? what sore trauaile is it that wearieth your bodie? what earnest studie troubleth your braine, that you must haue so much refreshing, and so much recreation? It must be some verie painfull labour, that needeth so much rest to make you able to performe it. It is a sore labour indeede, for it is the seruice of lust and the diuell, two hard masters. But this turning of recreation into a vocation, or a vexation rather, is not allowable by Gods word: How darest thou then be so impudently audacious, as to rob God of his treasure, to maintaine thy filthie lust, and defile his holy word, by defending thy vnholie practise?

So likewise come to a couetous person, rebuke him for his crueltie and oppression, shew him that the loue of the world is enmitie to God, and that couetousnesse is Idolatrie, then comes in this place of Scripture, which must salue all: What? hath not God commanded a man to labour in his calling? doth not God say, *He is worse then an Infidell, that provideth not for his familie?* and so, all must goe vnder the name of good husbandrie, and thrift, and providing for the familie. But consider, thou that standest thus for thy labour, God will haue thee labour; but not to serue the diuell in thy labour; take paines in thy calling, but hurt not thy neighbour by it; provide for thy children and lay vp, but withall, lay vp thy treasure in heaven especially, and provide to bring them vp in the feare of God, and in some Christian vocation: first, provide that they may be Christians, and then thou hast well provided for them. Store vp mercifull workes: for if wee be
righteous,

righteous, mercifull, and lend, our seed shall enjoy the blessing. Thus God will haue one labour with godlinesse, and provide so for his children, as that hee must also provide for his owne soule. Psal. 37.

So, come to angry and passionate persons, they likewise can haue something to say for their sin, and that out of Gods word. When they haue broken out into foolish and vnadvised passions, tell them, This is naught, *Anger resteth in the bosome of fooles, and the wrath of man fulfils not the law of God.* Eccles. 7. 11. James 1. 20.

Oh, but I pray you, doth not S. Paul say, *Be angry and sin not?* It is true. But if thou wilt be angry without sinne, bee angry first with thine owne sinne, beginne at home and condemne the follie that is in thine owne soule, or thine anger is not holy and spirituall, but diuellish, fleshly and carnall. So, almost in all other sinnes there is scarce any sinne so bad, but vngodly persons will stand in defence of it; and if they can snatch a few words out of Scripture, and turne them violently from the true sense thereof vnto their owne lust, they count this a matter of great wittines: but in truth it is a great wickednesse, and a damnable prophaning of the name of God. When one can wrest and hale together many places, and say much for his sinne, it is not a note of more wit, but of more acquaintance with the diuell: for their tongue is set on fire of hell, and blowne by the stinking breath of Satan. And when they haue said all they can, they haue made their sinne more grieuous, their heart more hard, and themselves more cursed, in that they haue done nothing all the while, but dishonoured God to make him a patron of wickednesse, and his word a sword for Satan.

Fourthly, the word of God is abused and prophaned, by turning it to charmes, and all other kinds of sorcery, to cure such persons as be fore-spoken and ay red (as they tearme it) and to say the Lords prayer, or some place of Scripture, to finde things that bee lost, and such like: this is a sinfull perverting of Gods word. And whereas men commonly excuse themselves for this sinne, because the words be not ill: yet let them know, that when one abuseth good words, to a wrong end, they bee euill words to him: and if the word of God

4
Charming, sorcery, and witchcraft is taking of Gods name in vaine.

Good words may not be v-sed to ill ends.

God

Leuit. 20. 6.

The remedie
against the
common abu-
ses of Gods
word.

When the
Scriptures are
alleged to a
right end.

God be peruerted to such an end, as he hath not appointed, they be the diuels words to him that thus peruerteth them. And Satan is no lesse dangerous an enemy, when hee cometh like an Angell of light, then if he appeared in his owne colours. And this charming, God himselfe condemneth, and in the law saith, that he will find out such persons. So, that both these charmers, and those that goe vnto them are wicked abusers of Gods name: and either they shall haue no successe in the thing they sought for, or if they haue, it is a greater plague. For now they prosper in their sin, and their heart is made more hard and vncurable. And thus the word of God is abused. Now the remedy against this abuse, is, that wee labour to apply Gods word to the right endes whereunto it is appointed. And if we will know these ends, we may see them, 2. Tim. 3. 16. *The whole Scripture is giuen by inspiration of God, and is profitable to teach, to improue, to correct and instruct in righteousness; that the man of God may be absolute, being made perfect vnto all good workes.* Here he shewes how we should imploy the Scriptures of God: and first generally, he saith, they be profitable: shewing that the word of God must neuer be medled withall, but for some profit. In all conferences, wherein we alleage the Scriptures, this must bee the closing and shutting vp of all; That there be some good done, that some body be the better for them, that some fruit bee reaped thereby: but where fruite is not the end, Gods word is not rightly applied. Then particularly he sheweth wherein the profit consists. First, it serueth to teach, that is, to enlighten the vnderstanding, that one may get more knowledge, and his mind bee better informed. Secondly, to conuince, that is, to refute, and beate downe Heresies and false opinions. Thirdly, to correct, that is, to amend the offenders, & redresse their euill manners. Fourthly, to instruct, that is, to shew how one should as well performe the good, as forsake the euill, and to lead such a godly and righteous conuersation, as that God may haue praise, men may be edified, and himselfe may bee comforted both in life and death. These are those ends of the Scripture, in the which whosoever imployeth it, shall not dishonor God, nor hurt

hurt his owne soule ; but glorifie God, and himselfe be made perfect, and readie to euery good worke. Thus much for taking Gods name in vaine, by abusing his word.

Secondly, Gods name is thus taken in vaine, by abusing his titles : as, God, *Iehouah*, *Iesus*, *Lord*, and such other. And that, either in admiration ; as when vpon any sudden accident or strange report, we breake forth into such vaine speeches, good Lord, O *Iesus*, O *Christ*, *Lord* haue mercie vpon vs, what a thing was that ? wherein wee name Gods titles, without any feare or reuerence of him. Therefore those that haue done so, must repent, and doe so no more.

Abusing of the titles of God, is to take his name in vaine. Admiration.

So likewise wee abuse Gods titles, in rash petitions and imprecations ; as *Sarah* in a fuming chafe comes to *Abraham*, and saith, *The Lord bee iudge betwixt mee and thee* : and thus shee must needs haue a purchased Sessions, and God must come downe from heauen in all the haste : none else would serue the turne to redresse her wrong, which shee thought shee had. And what was the matter ? why *Hagar* had dealt vndutifully with her, and God must needs come to looke to this disorder. But if God had come, and, hearing her rash prayer, streight made examination, and proceeded to punish the chiefe offender, who should haue been first plagued ? who was the first motioner of taking *Hagar* to *Abraham* ? was not *Sarah* her selfe ? What ? must *Abraham* take her through her meanes and motion, and now, when the matter fallēs out ill, shee will fall out with her husband ? How could the successe bee better, since shee was the author of so ill a beginning ? So that such kind of imprecations, as to wish, God be iudge, rashly, and hastily, is a great dishonor to God. As likewise in cursing : as, Gods vengeance on him, and such like horrible speeches, when God (forsooth) must needs become their officer to reuenge their quarrell, and serue their malicious humour. So likewise to praise God, and giue him thanks for an euill thing. As *Saul* at the wickednesse of the *Ziphims* ; when they to currie fauour with *Saul*, and to get his good will : came to betray *David* vnto him, and to discover where hee was, that *Saul* might take him : hee breakes out into hypocriticall and sinfull praises, saying:

Imprecation: Genes. 16. 5.

Cursing.

Praising God for an euill thing.

1. Sam. 23. 21.

saying: Blessed bee you of the Lord, &c. One might haue done a good duty, and discharged a good conscience, as *Jonathan* did, and he would neuer thanke God for that: but let them come and helpe him to bring his mischieuous purpose to passe, then God be blessed, and great thanks there must be. But *David* did not so to him that slue *Saul*, though hee had bin a cruell and vniust aduersary. So, for gamesters, when they cosen and robbe one another vniustly of their money, without conscience or warrant (they might euen as wel many times, picke a purse) then, in all the haste God must bee praised for their theeuerie. I thanke God I haue sped well, I haue good lucke. What? is God a patrone of gamesters? is hee a fauourer of dicers? must hee bee at euery idle persons becke, when he is robbing his neighbour? monstrous persons that dare bee so impudent; they shall feelee and see (if euer God waken their conscience, in this life, and if hee doe not, yet in the life to come) that it was a fault bad enough to take away mens goods in this manner: but far greater, when they will dare to abuse Gods holy name in it.

Meanes to
keepe vs from
abusing Gods
titles.

Abusing Gods
properties, is
taking his
name in vaine.

Now the best medicine to preserue vs from al these finnes and abuses of Gods titles, is set down, *Deut. 28. 58. Feare the glorious and feareful name of the Lord thy God: feare it so, that you name it not, nor thinke of it, but with great reuerence.* For, if one be audacious to take Gods name in his mouth, without feare and due regard, God will lay plagues vpon him, and those not short and slight; but sore and grievous, of long continuance and great durance. And if one tremble and feare before God thus, he shall neuer abuse his name.

Thirdly, Gods name is taken in vaine by abusing his properties, and by rash speaking of them: As, of his power, wisdom, mercy, patience, iustice, &c. which are abused when wee speake of them carnally, and carelessly, or contemptuously. As *2. King. 7.* when the Prince, on whose hand the King leaned, heard the Prophet say, that corne should be so cheap, so suddenly after that extream dardth, he said: Though God should make windows in heauen, that could not be so. Now this was a fearfull impiety to speake so basely of Gods power,

power, and so contemptuously, as though his strength were to be measured by mans strength, and God could not tell how to bring it to passe, because the Prince could not tell how, nor saw any meanes; for there he alludeth to *Noah* his flood, as if he had said, If God should raine Corne now, as fast as hee rained water then, it could not be so: but it was so, and he saw it so, but had no good by it, for he was prest to death by the throng, as a iust reward of his contemptuous speech and vnbeleefe of Gods power.

So likewise, his prouidence and wisdom is abused, when one frets, and speakes grudgingly against Gods worke, vnder the name of fortune and chance: Oh what ill lucke was that? what misfortune? For either one must say that things come to passe by chance, hap as hap may, without any disposing of God (and so he chargeth God to be too carelesse a gouernour, that lets things runne at randon, without counsell and aduice) or if hee say, that God gouernes all things, and rules in the world, and appoints what things, and how they shall come to passe; then hee chafes and murmurs against Gods gouernment, vnder the name of fortune: and speaking ill of lucke, hee speakes ill of Gods wisdom and prouidence. So likewise, in applying any of Gods properties to defend euill (as the common custome of most men is, to despise all admonition, and to embolden themselves to all excesse of riot in regard of Gods goodnesse) Oh, say they, God is mercifull, and Christ died for our finnes. True: God is mercifull: but to whom? to the penitent, and humble person that hateth his sinne, and studieth to forgoe it: but he is not mercifull to those that loue their sinne, and like it, and that haue a root of bitternesse in them, and make Gods mercie an incouragement to hearten them in their sinne, and not to allure them to repentance, but make his loue and kindnes a protection to their leaudnesse; to such he wil shew no mercie, but his wrath shal burne against them to the bottome of hell. So that in speaking of Gods attributes, speake of them with reuerence, and to that good vse for which God hath reuealed them.

So lastly, Gods name is taken in vaine, in speaking vnreuerently

Deu. 29. 19.
Psal. 66. 18.

To speake vn-
reuerently of
Gods workes
is a taking of
his name in
vaine.

uerently of his workes: either those his admirable actions within himselfe, as election, and reprobation. When vaine man by his weake capacitie, and shallow conceit, cannot reach to the depth of his wisdom, what mooues him to chuse one and to refuse another; then in the bitternesse of his heart, he openeth his mouth against his iustice: whereas he should rather, with silence and reuerence, wonder at this hidden secret. As *Paul*, *Rom. 11. 33.* did; hauing spoken sparingly of it, he breakes out in admiration, and so concludes, *O the deepnesse of the riches of the wisdom, &c.* So, for the outward workes of creation, and of redemption, and the passion of Christ, when one can speake so lightly, and without al vse of these great things, that should make him feare before God, and encrease reuerence toward his Maiesty, and hatred of sinne.

Taking Gods
name in vaine
by an oath.

Thus much for taking Gods name in vaine, by speech without an oath. Now followeth that taking of his name in vaine, which is with an oath.

Swearing
vainly.

And this is three waies: by swearing either vainely, or wickedly, or falsely.

Vaine swearing is, when in common and ordinarie talke, men mingle their speeches, and fill vp their sentences with needlesse oaths: which, though they account as a small sin, yet it is a most notorious dishonour of God, and proceedes from the diuell, he is the father of it. As Christ saith, *Mat. 5. Let your yea, be yea, and your nay, nay: for what soeuer is more, comes from the euill one, that is, the diuell.* So that the root of it is exceeding euill, and the fruite of it is euen as bad, as *S. Iames* sheweth, *2. 11. Swear not,* saith he, *my brethren, neither by heauen, nor earth, nor any other oath: but let your yea be yea, & your nay, nay, lest you fall into condemnation.* It is then manifest that the Diuell is the author of vaine oaths, damnation is the end and fruite of vaine oaths, and hee that is willing to bee led by such a guide, and come to such an end, he may take his libertie to vse them. But one may say, I doe not sweare great oaths, as by God, and by the members and sufferings of Christ, but pettie and small oaths, as by my faith and troth, by this bread, fire, light, &c. But Christ answereth for this, that

that wee must not sweare, neither by the Temple, nor the gold, nor heauen, nor earth, no, not so much as by our head, because God is the author and maker of all things. And there appeareth such wisdom and power of God, in the simplest of his creatures, as ought to make vs to feare and reuerence him in them. So that, whether they be great oaths, or lesser oaths, if they be idle oaths. Gods word hath condemned them, and they shall (without repentance) bring damnation. Yea, but I sweare that which is true, it is not a lie. Be it so: yet God hath not bound you onely, not to take vp his name falsely, but not to take it vp idly and vainly. And againe, this ordinary swearing in our common talke, though it be true, will at length bring false swearing. It cannot be auoided, but that he that vsually sweares vainly, shall now and then sweare falsely. For the often tossing of Gods holy and sacred name, or any of his titles or actions, in our mouthes foolishly, or carelessly, doth at length beget such a base account and opinion of these things, that they care not how they vse them. Oh, but, saith one, I would not sweare indeed, but they constrained me, and vrged me to it, for they would not beleue mee else. But if they will not, better it were to want credit with them, then to want the fauour of God: better vndergoe mans vniust suspicion, then Gods iust damnation. And what is the cause that some mens credit is growne so weake and feeble, that it wil not stand, vnlesse it bee vnder-propped by an oath? euen because they haue so wounded their name, by lying, fraud, and cosenage, as that men take all for falshood, that comes from them. But if we would deale iustly and truly, and lead an honest life, we should not need to vse such sinfull shifts, to get men to trust vs. For there be many of Gods people, that (through Gods mercy) can say, they haue dealt so honestly, and conscionably with men, and haue had such care of their word and promise as now no man that knowes them, wil go about to put them to their oath, their bare word may end the controuersie. So that, if wee would deale plainly and iustly with all men, and let them see truth in our words, and faithfulness in our works, such idle attestations, to the hurt of our soules, would be.

be needlesse. So that to sweare, when no oath is required, nor accepted, nor can edifie, but rather hurt and grieue the hearers, is greatly to be condemned.

Wicked swearing.

But, if vaine swearing be a plant of the diuels setting, and will bring forth fruit for his store, viz. damnation: then how much more horrible and odious, is that blasphemous and furious, and outrageous swearing of many men? that if they be a little offended, and their minde displeased, then they fall to disgorge their filthie stomake, vpon the name of their Creator, and spue out al the venome they can, vpon his most sacred maiestie, without any feare or reuerence. If in their hunting, their dogges content not their minds, they fall a cursing and swearing, as it were to ease their destempered stomacke, by shamelesse and blasphemous tearing and renting the name of God. If God crosse them in their dice, which are deare to them, they will crosse him in his glory, which is dearest to him: if he make the dice runne against them, they will be auenged, their tongues shal runne as fast against him. Here is an heart possessed with the diuell, or rather changed into a diuell, that can finde no other remedy, when it is crossed, & moued, but to dishonor God. As, who would say, it is an ease and pleasure to their minde when they can bring any foule disgrace vnto his name, so much as in them lieth. Hell gapes with open mouth for such hellish persons; and a most horrible and fearefull damnation remaines for such horrible and fearefull sinners.

The danger of cursed swearing.

But, this may be an vnspeakeable comfort to poore Christians; If God forbear such furious persons, that blaspheme his name, and treade his glorie vnder their feete, how much more will he beare with them that loue him, reuerence him, and desire to obey him? If God be so patient, that for a while he wil, as it were, suffer men to flie in his face; then those that humbly cast themselves at his feete shall finde mercie. But, let wicked swearers take heed, how they presume often thus to crosse God in their anger, in the thing that hee most accounts of; for hee wil not long sit downe by it, hee will not still beare it, but he will arise in his anger and plague them in their soule, and in that, that is neerest vnto them. If they set
their

their tongues against heauen, heauen will send downe thunder-bolts of vengeance against them : and if one dash often against Christ, and wil take no warning, at length Christ wil fall vpon him, and grinde him to power. And thus much for idle and foolish swearing, as also bitter and outrageous blaspheming. Matth. 21. 47.

Secondly, Gods name is taken in vaine, by swearing wickedly, when men binde themselues by an oath to doe euill : Swearing wickedly to do ill. As *Dauid* in a passionate heate, sware to kill *Nabal*. Indeed *Nabal* had deserued death, and God did meete with him after : but *Dauid* had no warrant to seeke reuengement, and to sweare to doe that, which as yet he had no calling vnto. This kinde of swearing is a taking of the name of God in vaine, whether the oath be broken or kept. For if men breake it, (as in this case they ought to do) yet they haue sinned, in that so lightly and rashly, they tooke vp the name of God, as that vpon better consideration, they were driuen to recall their oath againe : but if they keepe their wicked oath (as *Herod* Marke 6. did) that is most sinfull of all; for then they make God an author and patron of sinne, and call him for a witnesse, and allowe of their euill. So that for vs to sweare, wee will bee meete with such as haue done vs some wrong : and that wee will bee reuenged of them, or such like : it is a grieuous prophaning of Gods holy name, for Gods name should feare vs from euill, and not binde vs to euill.

Thirdly, Gods name is exceedingly dishonoured and polluted by swearing falsely, by forswearing ones selfe, which is False swearing or periurie. most vsually called periury. This is a most horrible sinne, tending to a most fearefull damnation. For if we shal giue an account for euery idle word, as Christ saith, and if men be subiect to iudgement and damnation for euery vaine oath, as *S. Iames* affirmeth : then, what shall become of those, that wil dare to call God to beare witnesse of a falsehood, and beare Matth. 12. themselues out in a lie, by pretending his name? Therefore in *Zachar. 5. 4.* the Lord shewes, that his curse (like a fretting Leprosie) shall come vpon the false swearer, and vpon his house, to consume him, and to deuoure his house and substance, and shall eate into them, till it haue brought them to nought.

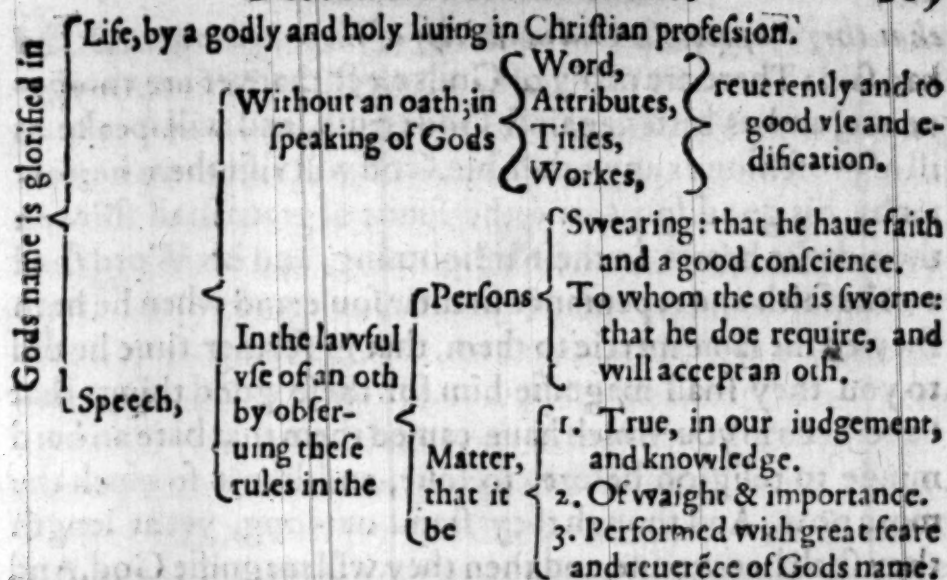
nought. And in the Psalme 15.4. is set downe as a note and marke of a true Christian, that having sworne to his hinderance, hee will yet keepe his oath. Then how farre is he from being a good man, that will of purpose sweare that, which he neuer purposeth to performe? and set a better colour vpon an vntruth, by garnishing it with an oath? For it were better to lose any commoditie, then Gods fauour; and suffer damage in any thing, rather then in the matter of Gods glorie.

For swearing
before a Ma-
gistrate.

Periured per-
sons arrant
theeues.

Now the circumstances do aggrauate this sinne. It is very wicked and cursed, if it bee in a priuate place, and a priuate cause: but when one commeth before a Magistrate in a publike assemblie, and in a matter to bee publikely tried, according to truth and iustice, then to winne credit to a lye and vniust dealing, by calling the true God to witnes, is euen to make God a fallie witnes like themselves. And this is to vnite and linke many sinnes together: for he doth not onely profane the glorious name of the Lord of Hosts; but also hee is a theefe, and robs the innocent of his right, and drawes the Iurers to an vniust verdict, and the Iudge to an vnrighteous sentence. Now the way to preserue vs against this abuse, is to feare an oath: as Eccles. 9.2. describing a good man, and opposing him to a sinner, notes him by this marke, That hee feares an oath, which the sinner neuer feareth. And he that is afraid to inure his tongue to swearing, shall not easily be overtaken with the wicked, and much lesse false swearing. But hee that hath so lauish a tongue, as it can, with as much facilitie and nimblenesse powre forth oaths, as other words, hee is in continuall danger to fall into that soule and most odious sinne of periurie. And thus wee haue heard how this Commandement is broken. Now followeth to bee seene, what is heere required. It commands generally to glorifie Gods name, as is further shewed in the next table.

Gods



First for life and conuersation, a Christian is bound heere to behaue himselfe so, that his whole conuersation may bring glorie to the name of God. He must so profit in knowledge, and conscience by the Word of God which he professeth, and make such a good proceeding in pure Religion, as that hee may beautifie his religion by a blamelesse and vnspotted behauiour. Thus in Matth. 5. 16. Christ saith, *Let your light so shine forth before men, that they may see your good works, and glorifie your father which is in heauen.* Hee would haue Christians bee as lights: and the light which they must set forth on euery side, must be a gracious and Christian behauiour; that men seeing and beholding these beames, may glorifie not them, nor commend them (for a Pharisee will seeke to haue men magnifie him, and speake well of him) but a Christian must desire that by his meanes, men might bee brought to magnifie the profession of God; and to speake and think most reuerently of that Word, that hath wrought such grace, and such reformation in him. The life must bee the first beginner in religion, or else the speech is but ridiculous; as the Lord saith, *What hast thou to doe to take my words within thy mouth, seeing thou hatest to be reformed?* One goeth beyond his calling and commission, when he dare call himselfe a Christian, and God his Father, and will not yeeld obedience vnto his Commandements, in his practise. So, 1. Pet. 2. 12. *Haue your conuersation honest among the Gentiles, &c.*

that they may glorifie God in the day of their visitation. As if he had said: There are many of Gods elect, that yet are vnregenerate, and as bitter against Gods truth, and will speake as ill of profession as any other, but God will visit them hereafter by his good spirit, and the sunne of grace shall shine in their darke hearts, to their inlightning, and his Word shall worke faith and repentance in their soule: and when he hath shewed the same mercie to them, that in former time he did to you, they shall magnifie him for these good things that haue been in you, which haue caused them that bare an hard minde to religion before, to loue, and like it so much the more now. And though they stand out long, yet at length they shall bee wonne, and then they will magnifie God. And euen bond-men are commanded, notwithstanding their low estate, and the basenesse of their condition, yet to bring some glorie to God, and winne some reuerence to their glorious profession, by their good behauiour.

Tit. 2. 20.

The meanest
Christian in
his place may
bring glorie
to Gods name.

No man is in so meane a place, and so contemptible a degree, but that if hee will take the name of Christ vpon him, and the profession of Christian religion, hee must adorne it and decke it: which he may doe by being faithfull and diligent in his place, and giuing euery man his due, conscionably. Euen a seruant, if he be not audacious, and arrogant, nor giuen to picking and falthood, but trustie, diligent, and seruiceable, patient, meeke, and humble; he glorifieth God, he graceth Religion, hee worketh out his owne saluation, and doth what in him lieth to conuert his vnbeleeuing master, and shall haue reward of this seruice, as well as if he were in a higher and more honourable calling, that the world made more account of.

In the very first petition Christ bids vs say, hallowed, or *sanctified by thy name*: that is, let vs and al professors be so wel grounded in the vnderstanding of the word, and rooted in good affection to the same, as that our life, led in all good conscience, may bring glorie to thy name and religion. Now, for vs daily to make this prayer, and neuer to regard our actions, how they bee agreeable to this petition, what is that but to dishonour God both in life, and prayer? And thus
much

The third Commandement.

III

much how wee must glorifie God in deed. Now followeth, how we must glorifie him in word.

First, wee must speake of Gods word with such care and reuerence, as be seemes the great excellency of it : and not vainely, nor iestingly, but onely to those good vses, and with that good affection, that the Lord hath commanded. And so in Deut. 6. 7. *These words shall be in thine heart, and thou shalt rehearse the continually, &c.* So that it is not left at mans discretiō, whether hauing Gods word in his heart, he wil speak it, or not ; but it is laid as a commandement, with equall authority with the former, that he shall talke of it, as well as thinke of it. And surely, if it dwell within, it will bee heard without, as Psalm. 37. 30. *The mouth of the righteous wil speak of Wisdome : for the law of God is in his heart, and his feete shall not slide.* He sheweth the priuiledge of a righteous man, that hee hath Gods law so rooted and setled in his heart, as it will spring and bud forth in his mouth, and so keepe and preserue him, that either he shall not doe any thing that is wicked ; or if he doe, he shall be soone, and happily recovered.

Those therefore faile much in this dutie, that will neuer talke of any thing in the Scripture, or of any part of Gods worship : they will come to the Church, and giue the preacher an houres hearing : but follow them out of the Church doore, and what kinde of conference shall you heare come from them ? not one word of Sermon, but presently of earth and earthly things. Though these men bee not common swearers, yet they haue broken this Commandement : for God commāds vs here to honour him with our tongues. And therefore, howsoeuer foolish persons are ready to excuse themselves, that though they cannot talke of the Scriptures, because they are not booke-learned yet they haue a good heart, and serue God day and night, (if you will beleeue their report :) yet, so long as their goodnesse is locked vp that it cannot come abroad, they may say what they will of themselves : but Christ saith, that *a good man out of the good treasure of his heart, bringeth forth good things.* This is such a treasure, as must needes be brought to light continually. For if one say, hee hath a coffer full of good gold,

Prou. 20. 21.

and yet can fetch nothing out but drosse. no man euer saw him bring one peece of gold out of his chest, but every day slips, and base coyne; surely, by this that commeth abroad, men may quickly gesse what mettall is within: and few will count him euer the richer for his golden words, when nothing but brasse comes out of his purse. And so in the Proverbs, the wise man saith, that *The tongue of the righteous is a tree of life, and that it feedeth many.* And therefore hee that can feede none, is not a righteous man, but destitute of the grace of God. As men therefore must not speake idely of Gods word, so neither must they bee altogether silent; as though wholesome and religious talke belonged not to them: but they must open their mouthes with wisdom, and haue the law of grace vnder their tongue.

Prou. 31. 26.

Gods titles
must bee na-
med with
feare.

Secondly, wee must speake of Gods titles and properties, with feare and trembling, to the benefit of men, & the praise of God by them. Thus *Dauid Psal. 40. 9.* saith of himselfe, *I haue declared thy righteousness in the great congregation, I haue not hid thy righteousness, and I concealed not thy mercie and thy truth, &c.* These were the things whereof *Dauid* would speake; the great mercie of God, and his wonderfull and stable truth: that men might learne hence, to flie vnto him, and depend vpon him in their miseries. And he would shew forth his righteousness, that men should know, that it would surely goe well with the righteous, and that the wicked should haue according to the worke of his hands: for God being righteousness it selfe, must needs punish the one, and reward the other, as their liues and deedes haue deserued.

Psal. 66. 16.

These were the things, about which hee would willingly exercise his tongue, and speake ioyfully to the people. For, one cannot speake of these things conscionably, but it will worke in him a feeling and loue of them: so that himselfe shall get more good, and those also that heare him. So *Psal. 107. 8.* *Let them confesse before the Lord his louing kindenesse, and his wonderful workes before the Sonnes of men.* Hee would haue vs haue such a feeling in our hearts, as that wee should not onely confesse Gods kindenesse before him, but before men also make knowne the same.

And

And therefore al of vs must heere be humbled, & acknowledge how exceeding short we come, how seldome or neuer we breake soorth into such confession or declaration of Gods power, wisdom, mercie, &c. as our selues and others might thereby bee stirred vp the more to be thankfull vnto him, and to stay vpon him. Who almost hath said, as *Dauid* in the Psalme: *Come, and I will tell you what the Lord hath done for me*, what carefulnesse he hath had ouer our soules & bodies, what faithfulnessse he shewed vnto vs in al our needs, and all his wonderfull mercie and wisdom, whereof wee haue daily experience? Many can make long discourses of the kindnesse of such a friend, and spend much time in telling what their good friends haue done for them: but for God, that giueth life, and breath, and all things, and that giueth power to our friends, to doe vs good, and kindenesse to put that power in practise; who almost doth speake of his goodnesse and power that hee continually doth shew and practise toward vs, to mooue himselfe and others thereby more earnestly to glorifie his name?

Act. 17. 25.

Thirdly, wee are heere commanded to speake of Gods workes with reuerence and thank-giuing, whether they be workes of mercie, or iustice. And thus the children of Israel with their leader *Moses*, after that wonderfull deliverance at the red sea, did fall to praising and magnifying God, and to confesse his excellent greatnesse and Maiestie, and set out the same to all posterity. And as wee must magnifie God for all his workes, so especially for those that goe beyond our reach, and seeme most contrary to carnall reason. And thus *Paul* hauing disputed of election, and reprobation, such workes as carnall men and fleshly wits most snuffe at, and would willingly shew their quarrel against, if they durst for feare of men; *Paul*, I say, being a man of God, speakes most reuerently, and with wonderfull admiration of the greatnesse of God, Rom. 11. 33. *O the deepnes of the riches both of the wisdom and knowledge of God! how unsearchable are his iudgements, and his waies past finding out! and then, who hath knowne the minde of the Lord? who can tell why God chu- seth one to life, and leaueth another to death, why hee will*

Gods workes must be spoken of with reuerence. Exodus 15.

haue one saued, and another condemned? who can assigne the cause of these things? And in the next verse, hauing before spoken of ordaining one to shame, and another to glorie, hee shuts vp, and closeth all with this holy and reuerent conclusion, wondring at his greatnesse: *Of him (saith hee) and through him, and for him, are all things: to him be glory for ever, Amen.* As if he should haue said: hee made all things at the first himselfe, hee sustaineth and preserueth all things by his owne power still, and therefore it is most iust and equall, that he should dispose and order all things according as seemes best vnto him, for his owne glorie.

We must
praise God for
our afflictions.

Iob. 1. 21.

2. Kings 20. 19.
1. Sam. 3. 18.

Dan. 4. 34.
Swearing
rightly, is an
holy seruice of
God.

And as we must strue to magnifie God in these workes that crosse our reason: so, in those also that are most contrary to our affection: as in our crosses and afflictions. And thus did *Iob* when God had taken away his sonnes, his seruants, his sheepe, his oxen, his camels, and all his goods, and that vpon the sudden, he falles not to murmuring and grudging against God, but breakes out into the praise of God; *The Lord hath giuen (saith he) the Lord hath taken away, blessed be the name of the Lord.* In all these miseries he could finde in his heart, and see good cause, to blesse the name of God: for hee knew that it came from God. And though the diuell were a chiefe stirrer, yet hee could not goe beyond his commission: and though God had taken away all, no wrong was done to *Iob*. God it was, and God had giuen it him, and might haue taken it away sooner, and therefore still he was to be blessed. So did *Hezekiah*. so did *Eli*: *It is the Lord, let him doe what he wil.* So that euen in Gods chastisements, which are tedious to the flesh, and goe against the graine of our affections, wee must praise him. As *Nebuchadnezzar* in the end of his seuen yeares miserie, saith, *He is holy in all his workes, and iust in all his waies.* And thus wee must glorifie the name of God in speech without an oath. Now it followes to speak of an oath.

And first wee must know, that it is a singular seruice to God, to take an Oath, when wee haue a lawfull calling thereunto. As rash swearing is a wicked sinne, so right swearing is an holy seruice: and one may sinne as well in omitting this, when it is lawfully required, as in com-
mitting

mitting the other which is forbidden.

So in *Deut. 6. 13.* and *10. 20.* *Thou shalt feare the Lord and serue him, and sweare by his name.* In both which places God plainly requireth this swearing by him, as a speciall honour that belongs vnto him, when we haue a warrantable and iust cause to take an Oath.

Therefore their error must be condemned, that would altogether roote out the vse of Oathes, as vnlawfull, and being called thereto, refuse it, because they say they would not take Gods name in vaine. Whereas, in refusing to sweare by it reuerently, and vpon good ground and allowance, they transgresse this Commandement, and might as well refuse to heare and reade, and pray, as to sweare being called thereunto.

1
It is an error
to forbid the
vse of oathes.

Likewise it serueth for our instruction: that when the case stands so, as that an Oath is required at our hands by those which haue authoritie, and when wee haue a sufficient warrant, then we should willingly and carefully doe it, and that with a minde to glorifie God; and an expectatiō of a blessing vpon this holy worke, as vpon hearing and reading, because it is an ordinance of God as well as these be: and it is a fault, when men comming to this, do not propose the glory of God vnto themselues; nor looke for any reward for this duety, but onely respect the ciuil ends, to set agreement, and make peace among men. Many will hope to speede the better for a good praier (as indeede they shall) which neuer hope that God will looke any whit the more fauourably vpon them, for swearing religiously. But if God will punish vaine swearers, he will reward good swearing, and those that vse it aright. As a curse is denounced against the sinfull and idle vsage of it, so the reuerent and conscionable vse of it, hath a promise of blessing annexed vnto it. But for want of knowledge and faith in this point, wee want the fruite of it; whereas a Christian, swearing for conscience sake, and in obedience to Gods Commandement, may lay vp an Oath among his best seruices, and treasure it vp as a precious iewell that shall bring an euerlasting reward with it. For God will not forget those that sanctifie his name:

2
We may expect a blessing for swearing rightly.

which

which all they doe that sweare reuerently by it.

Now, that we may sweare lawfully, these rules are to bee

Rules that we
may sweare
rightly.

observed; for the } Persons } swearing:
 } Worke. } requiring an oath.

Vnregenerate
men can neuer
sweare rightly.
Rom. 1. 9.

Math. 7. 18.

For the person swearing, this must be knowne and obserued, that if hee would haue God accept of him, hee must be a Christian: for no vnregenerate man can sweare religiously to please him; and therefore Saint *Paul* swearing, saith, *I call God to witnesse*: but so may an vnregenerate man, and his oath bee worth nothing in Gods account; therefore hee addeth, *whom I serue in my spirit*, shewing, that hee that will comfortably take the name of God in his mouth, to sweare, must sanctifie him in his heart, and serue him in his soule, or else he doth take the name of God in vaine, he doth not glorifie him at all. For an euill tree (saith Christ) cannot bring forth good fruit. And though others may haue good by that he shall doe, yet it can bring no good or comfort to himselfe: nay, it is an euill worke in him, as was the preaching of *Iudas*, and casting out of Diuels, and other workes which hee through Christs commission was able to doe: Which (notwithstanding) were so farre from doing him good, or yeelding him any comfort against the terrour of his conscience, that they rather were torments, and fire in his bosome to vexe him, that had made so faire a shew, when in truth hee had so foule a heart. So, if an vnregenerate man take an oath, although it bee verie true, yet he sinnes and dishonoureth God in thus swearing; because whatsoener is not of faith is sinne: Now, hee hath no faith, neither looks hee to Gods Commandements, or respects his glorie in the oath. Therefore whosoever hath taken an oath before his calling, howsoever in it selfe lawfull, yet hee must bee humbled for the doing of it, because it was a sinne in him, being void offaith, and wanting a good conscience, and all true reuerence of Gods Maiestie. For these things can neuer bee wrought, but by the worke of the spirit, which doth conuert men, that they may be fit for his seruice, whereas in the state of vnregeneracie, they tooke Gods name in their
mouthes,

mouthes, when there was no feare of him in their hearts, and to the impure all things are vnpure. This must bee obserued in the partie that is sworne. Tit. 1. 15.

Now, in him to whom the oath is made, this is requisite, (without which an oath cannot bee lawfull) that he require it, and be ready to accept it. For if the partie, vnto whom one sweareth, be vnwilling of it, then is it a sinne offensive to the Lord.

And therefore many men are to bee reprobued, that, in common buying and selling, are so forward to sweare, as that though no man bee willing they should sweare, yea rather, many are grieued and troubled at it: yet euery thing of lightest moment, must haue confirmation of an oath annexed vnto it. But what get they that will make a trade of swearing? Surely this, that they grow to bee suspected of vnfaithfulness: and when they be so lauish of Gods name, both their owne hearts grow lesse to reuerence it, and others the more suspect them; whereas they thinke to remoue all suspicion from themselues. For, a Godly man, and one that hath any true fidelitie in him, sets more by the name of God then to pawne it vpon euery small occasion: and therefore those may be iustly thought most deceitfull towards men, that be most prophane towards God. And he that careth not to dishonour God, will neuer make any great stay to illude his neighbour. These rules are for the persons. Now for the thing it selfe.

What incon-
ueniences ac-
company for-
ward swearing.

First, it must bee true that is sworne: That is, whatsoe-
uer wee confirme, by taking the name of God in our
mouthes, must not onely bee true in it selfe, but a knowne
truth, of which hee that sweareth, hath some certaintie, his
conscience must not doubt of it: if hee doe, he sets too light
by Gods name. So *Jeremie* Chapter 4. verse 2. hee requireth
that men sweare in truth and in iudgement: if one will come
to auerre and affirme a thing with an Oath, hee must be able
to say, I sweare nothing but that, which (vpon sound ground
and good prooffe) I know to be true, I am sure of it, and haue
in mine owne heart iust warrant for that which I speake: else,
vpon euery light coniecture, and slender opinion to binde a
thing.

I
Rules of a reli-
gious Oath.
First it must be
of a knowne
truth.

thing by the name of God, though it fall out to bee so, is to prophane Gods holy name, and take it vp with a vaine and vnreuerent affection, in that one is so rash, to aduenture so easily and suddenly vpon a thing of such waight and importance.

2
Oathes must
be taken in
matters of im-
portance.

Exod. 18.

Secondly, an Oath must not be tendred in light and small matters, but in things of great moment. Though the matter bee certaine, and, in our knowledge, such as wee may safely testifie the truth of it: yet, if it bee but a trifle, it is not worth an Oath. In such a case, man must rather be content not to be credited, then to call Gods name to witnes. When *Moses* was the Iudge, hee appointed inferiour Officers to bee conuersant in smaller matters, and onely the greater and waightier matters were brought to him, to heare and decide. Now then, if it were not fit for *Moses* to be called to the ending & making vp of euery light and idle controuersie; much lesse is it for vs to debase God so much, as to bring him in vpon euery trifle. We would count it a very vnseemely thing, to trouble high Officers and Magistrates with causes which the meanest neighbour could arbitrate. And if it bee too much disgracing of a Noble mans dignity, to call him foorth about euery such thing of no waight; much more prophane-nesse is it towards God, and sheweth a heart nothing touched with the greatnesse of his Maiesty, to vrge him to come out of his place, to deale in such trifles. Therefore, vnlesse it be matter that tends to the glorie of God, or some great good of man, to end contentions that would be dangerous, and to set vnitie and good order among men; wee must not bee bold to meddle with the name of God, and solemnly to call him as a wicnesse of the thing in hand.

3
Oathes must
be taken with
reuerence.

Lastly, wee must doe it with great feare and reuerence: as in Eccles. 9. 2. it is noted as the marke of a good man, to *feare an Oath*. And though one be the childe of God, and an Oath be required of him, and he know the thing to bee certainly true, and the matter also of waight, worth an Oath: yet, if he come lightly, without any regard of God, and reuerence of that his excellent name, he hath failed in his swearing, and hath taken Gods name in vaine, and is to be humbled for it:

For

For, in the second Psalme, and the eleuenth verse, hee saith, *Serue the Lord with feare.* Now if a man must not vndertake any seruice of God without feare; much lesse may hee call God to be a speciall witnesse, and after a speciall manner set himselfe before him, without reuerence and due feare of his Maiestie. And thus much for the commandement. Now followeth the reason of it.

For the Lord will not hold him guiltlesse that taketh his name in vaine.

HERE God, from the greatnesse of the perill, goeth about to terrifie men from the sinne. Now where he saith, the Lord will not hold him guiltlesse, something more is vnderstood, then is expressed. For the meaning is, that God will account him as guiltie, and execute a sharpe and seuerer punishment vpon him. So that, this we may here obserue as a plaine doctrine, That he that sinnes against this commandement, vnlesse he do soundly repent, shall draw heauy iudgements vpon himselfe. As the offence is hainous, so will the punishment bee answerable. For it is God that vndertaketh to prosecute against them: hee will not put it vp, but be reuenged vpon them. If man onely accused them, they were not necessarily faulty, but might retaine credit with men, or at least haue comfort in their own soules, as *Naboth* had, and they which are spoken of, *Esay 29.21.* that were made to sin in word, when they spake truly and faithfully: and being righteous, were yet made to fall without cause: but if God conuince, who shall cleere? if he condemne, who shall iustifie? Their owne tongues and hearts, and consciences shall passe a verdict against them. If man onely were offended, man also might determine the cause as Vmpire or Iudge, and ouerrule the aduersary. For the sentence is not alway as the plaintiffe would haue it: but (as *El* told his sonnes, *1. Sam. 2.25.*) *If one sinne against God, who will pleade for him, or take vp the matter between them?* If a man only followed the cause, there might be many helpees: as protections, or bailes, or flight, or pardon, or death of either side, &c. But if God pursue, who can

Doct.

He that taketh Gods name in vaine and repents not for it, drawes downe Gods iudgements vpon himselfe.

Doct. J.

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can resist him? who can escape him? who can ouer-match his power, (or without true repentance) extinguish his displeasure? If he cast them, they be subiect to any punishment, or all punishments; in euery place they may feare apprehension; at all times they may expect execution: so searefull is their state that breake this law.

And yet of all sinnes, this seemeth most safe in the eyes of men. A greater penaltie is laid vpon him that robs a man of his goods, then vpon him that robs God of his glorie: and one may with more ease carrie out a blasphemous and furious oath, yea, many of them, and wicked scoffing and mocking at the word and workes of God, then any slanderous reproch, or taunting terme against his neighbour, that is but dust and ashes like himselfe. Therefore, sith men let it slip so easily, God will take the more notice of it, and punish it more sharply. For indeede men are farre more carefull for their owne vaine glorie, then for Gods glorie; and therefore if God should referre it to mens assises, it is sure, little order would be taken for it. Yea, commonly it is seene, that those which should reforme and correct others in this point, haue themselues most neede to be reformed, and corrected: and the greatest rulers, that should most repress blasphemie, of all others practise it most. For if they be neuer so little crossed, how do they seek to ease themselues, but by violent and outrageous swearing? Therefore, if God should put over the punishment of it to their discretion, like enough a very slight penaltie should serue the turne. And men also could not inflict a sufficient punishment answerable to the fault: for damnation is the due punishment, as Iames 5. 12. Therefore God will haue it come before his iudgement seate, and himselfe will be the Iudge, and executioner in this offence.

Vse 1.

Such as vse to take Gods name in vaine grow more and more shamelesse.

Sith then, God vndertakes to punish it: the vse is for the terror of al vngodly persons, that take libertie to themselues to runne ouer, in the breach of this Commandement aboue the rest, that they grow shamelesse, they neuer seeke to hide it; nay they will do it to grieue them that dislike it; and vsually they take a great pride in it.

Many also of the ciuiller sort will bee loth a man should see

see them take away their neighbours sheepe, or steale a sheet from off the hedge: but if they sweare in a passion, and bee told that they are in great fault, they wrong God in that which is most deare vnto him, they prophane and dishonor his name; then they turne all into a iest and laughing; What? is that such a matter? doe you stand so much vpon an oath? who is there I wonder, that doth not sweare sometimes, and drop out an oath before he be aware, when he is angry? And doe they make so light a matter of it? Is it a small thing to fall into the hands of God? Nay there be some of Gods people, that can say trulie, through Gods mercie, that they had rather chuse to haue their soule dropt from their body, then a rash and passionate oath from their mouth. For if God haue threatned to bring iudgement vpon vaine swearers, then where shall mad and frantique swearers appeare? These bitter swearers, how great a damnation must they looke for, vnlesse their repētance be exceeding great? For though men let them passe, yet before the great Iudge of heauen, they be liable to an action of eternall death. Wherefore, in a case of such danger, men must be content to be admonished, and to bee helped out of the sinne: and not chafe and rage against him, that by a wholesome rebuke, desires to preserue them from the wrath of God, and to draw their soules out of perdition.

But this is their defence; That they sweare not from an euill minde, nor in any bad meaning, but only by reason of a long custome, which they cannot now leaue. But this defence is much worse then the offence. For it is all one as if a common robber should pleade not guiltie before the Iudge, confessing that he had indeede robbed, & murdered, yet he thought himselfe an honest man, because he did it not of an ill intent, but only for that he had accustomed himselfe to theeuing and spoyling euer from his childhood: and therefore he must needs continue that course of life stil, he neither could nor would alter his custome. Would an earthly Iudge acquite such a shamelesse malefactor, though the wrong concerned onely other men and not himselfe? And shall God the most righteous Iudge let such escape, as make it their ordinary.

Custome to
sweare excu-
seth not, but
accuseth more.

dinary custome to rob him of his owne glory, and to pollute his most holy name? Other malefactors vsually doe not kill before they be prouoked, neither wil they steale, but in hope of gaine to themselues: but these wicked swearers flie vpon God, who neuer did them hurt; and they are needlesse, and senselesse theeues; for they spoile and rob, without any hope or possibilitie of gaine: yea, with euident hurt to their owne soules, hinderance of Gods glory, and grieve of heart to their Christian hearers.

Comfort of
such as haue
receiued wrōg
by false swea-
ring.

Lastly, this may serue for the comfort of them that haue receiued wrong by false oathes, and haue false matters carried out against them, by the helpe of periuie. Though Iudges for their own gaine, sometime regard not this; or, by reason of their ignorance or error, cannot find out the right; and counterfeit matters passe for currant: yet the Iudge of Iudges will make a better enquire, and set downe a more true and vpright sentence, and will lay open their innocency, and the damnable hypocrisie, and impudency of their aduersaries: and not only discouer it, but plague and confound them for it, if they persist impenitent. And this was the case of *Naboth*, and his children. He was by such wretched dealing surprized and brought to death, as a malefactor and traitor against the King, and blasphemor of God: but hath not God shewed in his Word, how he brought destruction vpon the actors, and rooted them out, and swept them and their seede away from the face of the earth? and *Naboths* name is now cleered, and euerie one that heareth of him, knoweth him to haue been better then *Ahab* or *Iezabel*? So that God brought their sinne vpon their heads, and hath not suffered his innocencie to bee stained. God would not beare with it; how euer, for feare of *Ahab* the King, no man durst goe about to redresse it. Therefore albeit sometimes wicked sinners will impudently out face, and by swearing and forswearing, ouer-sway good causes of Gods children, & carrie away matters for a time that are altogether false: yet be patient, God will not let the vprightnes of his children bee alway oppressed, hee will not suffer his sacred name thus wickedly to bee abused, and made a shelter for lies and flanders,

ders, but when the good time comes, hee will let the world see how shamefully they dealt. And though now, while God holdeth his peace, they flatter themselues, and be not afraid to prophane his name, so they may effect their malicious purposes for matters to go on their side: yet God will cause their wickednes to returne, and fall vpon their owne heads, and their owne shame shal cover their faces; and the wrong done, both to his name, and to his seruants, shall bee fully discouered and reuenged. Thus much concerning the third Commandement, for the glorifying of Gods name. Now followeth the fourth, in these words.

The fourth Commandement.

Remember that thou keepe holy the Sabbath day. Six daies shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God; in it, thou shalt do no manner of worke, Thou nor, &c.



He purpose of God in this fourth Commandement, is, to teach vs to set apart the seuenth day wholly from all worldly affaires, to the exercises of religion and mercie. The parts are two: The one sets downe the duties to be performed; the other the reasons to moue vs to perform them. The duties are two-fold: what we should do, and from what we should decline. The thing to be done, is keeping it holy, celebrating an holy rest vnto God. The things to bee forborne, are all worldly workes in our selues, and those that belong vnto vs, as children, seruants, and all inferiours, and that our beasts be not put to any seruile labour, yea, that the stranger, when hee comes amongst vs, doe not openly prophane the same. Though we cannot enforce him to come to the publike exercises, yet those that are rulers and gouernours, must restraints him from open violating of it by working, or any such like disorder, and must lay their authoritie

so farre vpon him, as that they suffer him not, among their people, and in their iurisdiction, in the face of the Congregation, to breake this Commandement.

Reasons for
obseruation of
the Sabbath
day.
First from the
equitie.

The reasons are diuers. First, drawne from the equitie and righteousness of it, in these words; *Six daies shalt thou labour, and doe all that thou hast to do.* As if he had said, I haue giuen thee six daies for the workes of thy calling, and haue taken but one for my selfe; therefore thou must be very well contented to yeeld to me in this so reasonable and equall a dutie. If I had taken sixe to my seruice, and giuen thee but one for thine ordinary affaires, yet thou oughtest to haue obeyed me: but now that I am so liberall to thee, and reserue so little time to my selfe, hauing so large authoritie, there is no reason why thou shouldest refuse.

2
Secondly from
Gods right.

The second reason is taken from the interest and right of God, in these words: *The seuenth day is the Sabbath of the Lord thy God.* As though he would say, I haue taken it to my selfe, I challenge it to bee employed in my seruice, it is my day, and not thine: therefore vnlesse thou wilt be accounted a sacrilegious theefe, to take holy things for vnholly vses; vnlesse thou wilt deuoure things that bee sanctified, to thine owne destruction, see y thou meddle not with it. It is a part of Gods treasure: and thou shalt be no better then a robber, if thou conuert this, which is not thine, to thine owne vses.

3
From Gods
example.

The third reason is taken from Gods example, in these words; *For in sixe daies the Lord made Heanen and Earth, the Sea, and all that in them is, and rested the seuenth day.* As if hee should say, If thou wilt follow examples, and be lead by others, then follow the example of the best. Now what better example can there be, then of God himselfe? who, when he made the World, and all things in the World, contriued all his workes so, as that he finished them in the compasse of sixe daies, and on the seuenth day rested from all his workes of creation, onely preserving those things, which before he had made. Therefore from his example, learne thou so to dispatch all thy businesse in the sixe daies, as that on the seuenth day, ceasing from labours of thy calling, thou maist giue thy selfe wholly to the duties of sanctification, and to meditate

meditate on Gods power and greatnesse in his fixe daies worke: for which end, as one speciall thing to be done in it, he hath appointed this resting on the seuenth day.

The last argument is taken from the end and vse of the Sabbath, in these words; *Wherefore the Lord blessed the Sabbath day, and halloved it.* As if he should say, If neither the equitie of the Commandement, nor the right of God, nor yet his example will preuaile with thee, to perswade thy heart to keepe this Commandement: yet, in regard of thine owne profit, and the benefit thou shalt reape to thy selfe, yeeld to keepe it holie. For, God hath not taken this to himselfe for any commoditie, that he should haue by it, but euen for thy good: he hath appointed it for holy vses, that it might bee a meanes of blessing, not vpon the soule onely, but vpon the bodie also, and estate of them that obserue it. There is no readier way to bring Gods blessing vpon any man, then the sanctifying of it, nor no more present meanes to pull down a curse, then the neglecting and breaking of it. Therefore, if thou loue thy selfe, and wouldest haue prosperitie to thy soule and bodie, yeeld so much obedience to God, as to sanctifie his Sabbath. Thus much concerning the drift and exposition of the words of this Commandement.

From the end
of the Sab-
bath.

Now, because there bee many that are not perswaded of the continuance of the Sabbath; and account the keeping holie of the seuenth day in the number of those ceremonies which bee abrogated by Christ, as belonging onely to the Iewes: therefore it is requisite, that we prooue and confirme by some sound reasons out of Gods word, that this Commandement is morall and perpetuall; and as carefully to bee kept vnder the Gospell, as vnder the Law, and to continue in force, so long as any of the Commandements, euen so long as there is a world, and a Church militant in it.

That the Sab-
bath is morall
and perpetuall.

The first argument to prooue the perpetuities of the Sabbath, may bee drawne from those reasons which God vseth for the confirmation of it in the text. The reasons are all perpetuall, and not one ceremoniall, and euery one belongs vnto vs, as much as vnto them: and therefore it is with-

Arguments
to prooue the
Sabbath day
to be perpe-
tuall.

1 From the
Reasons in the
Commande-
ment.

out reason to make the Commandement it selfe of lesse scope, and binding fewer to keepe it, then those reasons which are brought to confirme it. For, goe through the whole Commandement; what one word in all of it, hath any note of ceremony? what reasons fauours of any special thing to the Iewes, that the Commandement should be tied onely to them? For God commands them to keepe the seuenth day, because it is most equall: seeing that hee hath permitted fixe daies, for their ordinarie trauell. And hath not hee giuen vs libertie to labour fixe daies in our calling? and is not the equitie altogether as forcible to vs in euery age, as it was to them in their ages? If God haue taken from vs none of the fixe daies, which hee gaue to them; what reason haue wee to take away the seuenth, or any part of the seuenth, more then they?

Then, secondly it is the Lords; therefore the Iewes may not imploy it any other waies then according to his will: and doth not this reason hold as strongly now? Haue we any priuilege granted, to lay theeuish hands vpon those holy things which are Gods, more then in old time the Iewes had?

And for the example of God, that hee ceased from creating, doth it not reach to all men, and to all times alike? are not we as much bound to follow Gods example as euer any?

Lastly, it is a day blessed to them that keepe it; and to this end consecrated, that it may bring a blessing. Hath time worne out the force of this argument? Is God lesse able to blesse vs now? or should we lesse desire, or doe we lesse stand in need of his blessing then they? We see then that al the reasons are firme and strong, the length of time cannot abrogate the truth and strength of the reasons; therefore neither can it disanull the Commandement which is grounded hereupon. For, where God giues a ceremoniall commandement, which he would haue the Iewes onely to obserue, there he frames his reason thereafter, frō some thing that specially toucheth the Iewes, and hath no such agreement, or affinitie to other nations or times. As for the Passeouer, he commands the Iewes to keepe that. Why? Because the Angell passed ouer their houses, when hee destroyed the Egyptians. And they
must

must giue their first borne to God: Why? Because God did not finite their first borne in the slaughter of the Egyptians. And so, many other ceremonies haue reasons annexed vnto them; which being peculiar to the Iewes, shewed, that they did only bind the Iewes vnder the law. But of all the reasons here alleaged, wee see that none is ceremoniall, peculiar, or proper to the Iewes: but euery one common to all, and as large as all the world: therefore those that cannot exempt themselues from the arguments confirming the commandement, may not pull their neckes out of the Commandement.

Secondly; from the time, when this Commandement was first giuen, and the keeping of a Sabbath holie, first instituted, wee may easily perceiue, that this Commandement is no more ceremoniall then all the rest. For it was giuen in mans innocencie, when *Adam* was perfect, and needed no ceremonie to leade him to Christ, because hee did not need to beleeue in Christ, being himselfe perfect, & holding his happie estate, not by faith in Christs merits, but by confidence in Gods word, promising him life, so long as he continued in innocencie and obedience. For this Commandement was not first giuen at Mount Sinai, no more then any of the other tenne: but equally with them bound the conscience of *Adam* the first man, and is of like antiquitie with the rest. The first seuenth day that euer was, was as much to be sanctified as any Sabbath following. As may appeare in the second of Genesis, the second and third verses, where it is said, that God, after the creation in the sixe daies, *rested from creating the seuenth*: and therefore *hee hallowed the seuenth day, and blessed it*. Now then, sith it was instituted in Paradise, afore either there was a ceremonie, or neede of a ceremony, it may not be reputed among the Iewish ceremonies. And this reason is the rather to bee marked, because it shewes the foolishnes of that friuolous obiection that some men bring against the Sabbath. O (say they) the Iewes were Children in Christ, and weakelings, and therefore they had neede of a Sabbath; but wee are past babes, wee are men growne, and haue more knowledge, wee are stronger then they.

2
From the
time.

Heb. 4.3.

they. Are ye stronger then the Iewes? Be it; (though if it were well tried, many of these, that bragge of their strength aboue the Iewes, would bee found inferiour to many of the Iewes.) But be it for the time: grant them this: yet, are they stronger then *Adam* in his innocencie? haue they greater knowledge, and more grace, then hee had before his fall. But God saw it needfull for *Adam* to haue a Sabbath. And if it were needfull for him that was without sinne, and had no clog of corruption to hinder him, no sinner to infect him, no ill example to seduce him; yet (I say) if he had neede of this (as God in his wisdome saw hee had) because his calling (though followed without tediousnesse) would yet partly haue withdrawne his heart, that hee could not so freeilie and whollie haue giuen himselfe to praising of God, and considering of his power, wisdome and mercie; and therefore was to set one day apart from all worke of his vocation, that he might wholly addict himselfe to religious and holy exercises, and with greater libertie and comfort doe them: Then what neede haue we? and how farre is our necessitie greater? which are burdened with many corruptions of our owne, and haue temptation from many ill presidents, and many allurements of the world, to pull our hearts from the worship of God; which are men of polluted lips our selues, and dwell among people of polluted lips: and which cannot without farre greater distraction, and wearinesse also, follow our calling. If *Adam* had neede of a Sabbath, when he had no let within, nor without, how much more haue we? which both within and without are beset, and on euery side compassed with such strong impediments from our selues and others, that when we haue a Sabbath to bestow wholly and onely on godlinesse and religion, can yet hardly and with much adoe keepe our hearts from wandring after the world and earthly things. For, if *Adam* had need in his innocencie to be helped with a Sabbath, the no man in this world is so strong, as that he, for that cause might exempt himselfe from keeping a Sabbath. It was giuen to strengthen and help the Iewes, and they needed it: yea, it was giuen to *Adam*, and hee needed it, that hee might more freely serue God, and
more

more comfortably reioyce in him : and for this reason also, is perpetuall, and not a ceremonie.

Thirdly, the manner of deliuerie confirms the perpetu-
 tie of it, and shewes that it is still of as great force, as any of
 the rest, for this was written by the finger of God in the ta-
 bles of stone with the other, to shew the durable cōtinuance
 of the same : and therefore this is not exempted. Deut. 10.4.
 Then he (*viz.* the Lord) wrote upon the Tables according to the
 first writing, the ten Commandements, which the Lord spake un-
 to you in the Mount, out of the fire, in the day of the assembly, and
 the Lord gaue them vnto me. That reason which *Moses* brings
 to confirme the authoritie of all, doth as strongly establissh
 this, as any of the other : *viz.* that God first spake it with
 the rest, and after wrote it also in the tables of stone. God did
 giue the ceremoniall lawes by the ministerie of the Angels,
 and vsed *Moses* as his instrument to write them. But for the
 greater reuerence of these ten, he would not vse the helpe of
Moses hand and pen, but with his owne finger wrote them,
 not in paper with inke, but in stone (to shew the strength and
 continuance of them) and commanded *Moses* to put them in
 the Arke, to shew that no man could fulfill, and perfectlie
 obey them, but onely Christ. If these ten were altogether
 written by God, and no exception made whereby the Sab-
 bath should be inferiour to the rest, but altogether put into
 the Arke, then a man may as well rend any of the other tenne
 away, as this : yea, and that with more shew of warrant. For
 For none of them all is more fenced with reasons, and moun-
 ted about with more strong arguments, to keepe out the ca-
 uils and obiections of men, then that is. So that, where God
 hath of set purpose vsed the strongest meanes to vphold and
 grace it : for man to ouerthrow it, and bring it to contempt,
 is a note either of great follie, or else of impudent impietie.

The fourth reason is drawne from the persons, vpon
 whom it lieth, and vnto whom it is giuen. For wee know
 that the ceremonies did lie onely vpon the Iewes, the Gen-
 tiles were not bound to obserue them : but now this Com-
 mandement saith, not onely thou, thy Sonne, thy daughter,
 thy man, thy maide, (which containes all superiours, and in-
 ferious,

3
 From the ma-
 ner of the deli-
 uerie.

4
 From persons
 to whom it is
 giuen.

seriours, and consequently their whole common-wealth) but it goes further, and saith, the stranger which is within thy gates. So that if an heathen man of another countrie and religion had come amongst them, the Magistrate was bound to looke to him: though hee could not constrain him to performe religious duties; yet he was to restraine him from all seruile workes, whereby the Sabbath might openlie bee violated. Now the Ceremonies were as a partition wall betwixt the Iewes and the Gentiles, to separate the Iewes from all other Nations, till both were vnited together in Christ. But for the Sabbath euen the Gentiles must keepe it: and because they offered to transgresse it, when they came amongst the seruants of God, they were iustly reproofed and threatned. As, in *Nehemias* time, when the forraine Merchants came to sell wares in Ierusalem on the Sabbath day, hee would not suffer them; but threatens that hee would lay hands on them, if they did any more come after that manner. If God had commanded heere onely to looke to the Iewes, and not to strangers, it had carried some appearance that it was ceremoniall: but sith God will haue strangers of the Gentiles bound to the keeping of it, as farre as man can compell them, if they come in the walke and reach of Christians: the matter is put quite out of doubt that it is no ceremonie.

Neh. 13. 28.

5
The opposi-
tion of wicked
men, and the
vnwillingnes
of good men
to keepe the
Sabbath.

Fifthly, the great and bitter warre that wicked men raise vp continually against it, and the vnwillingnesse and vntowardnesse that is in the flesh euen of Gods owne children, to yeeld vnto it, shewes evidently that it is spirituall: otherwise the flesh would neuer so rebell against it. And Gods seruants find by true and daily experience, that they neuer feelee more sound comfort, then when they do spiritually obserue it: neither doth any thing, vsually more humble them, and breake their hearts, then when they breake it.

6
From the te-
stimonie of
Christ.

Lastly, Christ Iesus himselfe, the Lord of the Sabbath, confirms it most strongly, *Matth. 24. 20.* where speaking to his owne Disciples, of the destruction of Ierusalem by *Vespasian*, which was to come to passe fortie yeeres after his ascension, at which time all ceremonies were abolished out of the

the Church; yet he bids them pray, that their flight be not in winter, nor on the Sabbath day. The utter overthrow of Ierusalem was now decreed of God, so as it could not bee altered: yet Christ bids his seruants pray, that it might bee mitigated to them in some measure, and therefore that they might not bee enforced to flie for their liues in the winter: for that would be grieuous to the bodie, because the vnseasonablenesse of the weather, and deepenesse of the waies, would bee verie tedious to them: nor vpon the Sabbath day, because this would be as grieuous to the soule, if they must bee constrained to spend that day in toyling, to preserve their naturall life, which God had appointed to bee spent in such comfortable exercises, as might vphold their spirituall life. What, will some say, is it not then lawfull to flie for ones life on the Sabbath day? yea, and Christ allowes it too. But hee knew full well, what grieffe it would bring to a Christian soule, to thinke; I was wont this day to sit quietly in the Church, and among Gods Saints to heare the sweete comforts of his word, deliuered vnto my soule; and with praise to sing Psalmes of thanks vnto God, and to aske those things with the rest of Gods people, which wee stood in need of; where I receiued such comfort that I walked in the strength of these exercises all the weeke after: But now, the paine of my bodie, and the feare of my soule, doe so distract me, and take me vp, that I haue neither leasure nor abilitie so to doe, but I must want all these comforts. Christ knew that this would be most bitter to faithfull Christians; and therefore hee wils them to pray to God to preuent it, that no such necessitie bee laid vpon them. Now, if this Commandement, and this day had been ceremoniall, they might haue fled with as little care and grieffe that day, as any other: for it had bin abolished long afore by Christs death, and no conscience then ought to haue been made of it. But in that Christ doth allow this feare of flying on the Sabbath day, more then on any other of the weeke, he shewes plainelie, that the force of the Sabbath was not abrogated by his resurrection, and therefore no ceremonie. For then Christ had not needed to put a needlesse feare into their hearts

hearts of flying on the Sabbath, if God required no keeping of the Sabbath; but he would rather haue admonished vs to beware of superstitious keeping that day, and would haue told them, that they needed not to regard it: for it had bin a great sinne to haue made such conscience of keeping a ceremonie, so long after the abolishing of it. Then if one should not willingly, and without griefe flie to saue his life on the Lords day (as Christs words doe plainly proue) then how much lesse should he doe any other worke of farre lesse necessitie?

So that these reasons doe most euidently confirme to the hearts of Gods children, that the keeping of the Sabbath day holy, is a morall law, and bindeth vs, and all men, to the end of the world, as much as it did the Iewes afore Christ. But for those wicked persons that will caull against euerie thing that crosseth their corrupt lust, (as the keeping of a Sabbath doth exceedingly) wee must not greatly be moued what they obiect: for of them it is most true that *Salomon* saith, *Bray a foole in a mortar, as wheate is braied with a pestell, yet will not his folly leaue him.* But this may suffice to establishe and instruct a Christian, that with a true heart is willing to be taught; and to confound also and condemne, and leaue without excuse (before Gods iudgement seate,) such as will not yeeld to strong & plaine reasons, drawne out of Gods word, but continue obstinate in their false conceits.

Obiect. 1.

Answer.
Alteration of
the day doth
not abrogate
the Sabbath.

But, because the point may be more manifest and plaine, it is good to answer some of their obiections, whereby they would ouer turne the plaine truth. Now, the grand obiection is, because wee keepe not the same Sabbath that the Iewes did, but the day is altered: therefore, they say, we must keepe none. This is their argument of so great waight: but how foolish, it shall appeare easily, if wee examine it a little more narrowly. For, though wee keepe not the selfe-same day that they did, yet wee haue the same Commandement and authoritie for our day, that they had for theirs. Therefore this day that we keepe, is called the Lords day. *Reu. 1. 10.* where *Iohn* saith he was in the spirit upon the Lords day. Afore it was called the day of rest, because God rested on it from the

the worke of creation : but now it is called the Lords day, because Christ Iesus instituted it as a speciall memorie of his resurrection, and of the perfecting of the worke of our redemption. For the Apostles, by the authoritie of that spirit which alway assisted them in their ministeriall office, did alter the day, and themselves kept, and ordained it to be kept in all the Churches. As may appeare, 1. Cor. 16. 1. where hee saith, *Euery first day of the weeke when yee meete together, &c.* Where the Apostle sheweth, that the cōgregations of Christ were wont, euery first day of the weeke, to meete together, for the performance of al holy duties : of the number whereof, collection for the poore was one, because of the manifold persecutions, wherewith in the Primitiue Church they were afflicted, and had need of continuall reliefe. This was the first day of the Iewish weeke, and our Lords day. So also in the Acts 20. 7. *Paul* himselfe kept this day which hee spent in preaching till midnight, and after administred the Sacrament : in which two exercises hee continued till the dawning of the day. So that the keeping of this day was instituted by God, in the ministerie of the Apostles : and kept by them, and the Churches in their time : and therefore as much belongeth to vs, as the other to the Iewes ; and is of no lesse force now, then that was before.

Then secondly, the cause of the change, and of our keeping this day, is vpon a good ground, as their keeping of that day. For when the creation of the world was the greatest worke that euer was done, then the memoriall of that was chiefly to be regarded. But now that a greater and more excellent worke was done, namely, the redemption of the world, it was reason that the greatest worke should carrie the credit of the day. They rested that day, because on it God rested from the worke of creation : wee this day, because on it Christ rose againe from the working of our redemption ; which being a greater worke, caused a change of the day. ~~Si~~ then the day was not changed without a good warrant and strong reason, that alteration of the day detracteth nothing from the truth and force of the Commandement. And whereas they say, that the Church may at their pleasure alter

2
The day of celebrating the Sabbath, why it was chāged.

The Sabbath day cannot now be chan-
it

ged by the
Church.

it, that cannot be; for there can neuer be an authority greater then the authoritie of the Apostles; nor a cause greater then the resurrection of Christ, and the redemption of the world: and therefore, neither can the day be changed. For to make a new day without warrant or iust cause, were to set our owne willes against Gods wisdom. For, if the Iewes in former time were bound to keepe it holie, hauing onely the creation of the World to ground vpon, which they were to remember, by the celebrating of the seventh day; then how much more carefull regard of the Lords day are wee bound vnto, since beside this benefit of creation, wee haue a greater, of our redemption by the blood of Christ, added vnto it? So that, if one (and a lesser) cause were sufficient to moue the Iewes to sanctifie it: then ought wee so much the more to make conscience of dedicating this day wholly vnto God, by how much hee hath shewed greater mercie to vs. So that we should neuer speake, or thinke of this change, but wee should also call to minde this great benefit, which was the cause of it; and lay a double bond vpon our owne soules to keepe it. If *Adam* had a cause to spend a day in praising God for his creation, then wee haue greater cause; sixth, besides that, wee haue also the redemption to be thankful for. And if this be a good argument; wee keepe not the selfe same day that the Iewes did, therefore the day is abolished, and we are bound to keepe none: then by the same reason one might conclude thus: You see we haue not the same Sacraments, as concerning the outward seales, that the Iewes had, (for they had circumcision & the Paschal Lambe; but now these signes bee altered) and therefore we need not regard Baptisme, nor the Supper of the Lord. This were no good argument in this case; for though the signes be different, yet the substance is the same: Christ Iesus is signified by our bread and wine, as well as by their Lambe; and by our Baptisme, as well as by their Circumcision. Therefore wee should not despise them, but bee so much the more carefull to prepare our selues for them, because the seruice is more easie, and the promises more lightsome. If then it will not hold that wee haue no Sacraments, because the
out-

outward seales be altered then it is as weake a consequence that we haue no seuenth day to be sanctified, because the day is changed, and we keep not the same that they did. So that no prooffe can be gathered from the varying of the day, that the dutie is abolished, because the authoritie to confirme ours in Apostolicall, and the reason as good, and this objection doth not hold in the like case. Again they object, that to a Christian euery day is a Sabbath, and therefore wee should not restraine it to one day more then another. But that is most false; for God doth not require, neither is a Christian able to keepe euery day a Sabbath day, so long as they remaine vpon the earth. Indeed in heauen we shal keep a continuall Sabbath to the Lord: but now, to vs which liue heere, there is as much difference betweene the Sabbath day and other daies, as betweene the consecrated bread wee receiue at the Lords table, and the common bread we receiue at our owne table. This is true, that euery one must serue God on the sixe daies, and all his life long; but on the seuenth day, we must not onely serue God, but we must serue him in the duties of religion, and mercy onely. As for example: Gods children will not eate meate at their owne table; without crauing Gods blessing vpon it: but when we are to come to the table of the Lord, they vse a great and more solemne preparation, because they expect a greater and more excellent blessing. Likewise a Christian in all the workes of his calling, hath a regard to serue and glorifie God; but in a more speciall manner vpon the seuenth day, because he then looketh for a more plentifull and liberall blessing, both vpon soule and body.

And these men that among vs vrge so much, that euery day must be a Sabbath: marke them, whether they rest from sinne any day at all; and obserue, if there bee any families so bad as theirs: that commonly, if one would rake hell, as we say, he could not meete with more prophane, and irreligious persons, then those that speake of keeping euery day an holy Sabbath: but, in truth euery day themselues are most vnholly. But others, that in conscience to Gods Commandement, doe binde themselues to the keeping of the Sabbath

*Obiect. 2.**Answer.*

Euery day is
not a Sabbath
to a Christian.

Sabbath, which God hath instituted, goe farre beyond them in all vertues and holinesse. If they could shew any good effect in themselves, of this their every day Sabbath, we might giue some credit to them: for God doth alway giue a blessing to his owne ordinance: but for such vnholly persons that neuer in all their liues kept one Sabbath holy, to boast of keeping euery day a Sabbath, is most palpable, and damnable hypocrisie.

Obiection 3. The third obiection, is taken out of Col. 2. 16. *Let no man condemne you in respect of an holy day, or of a new Moone, or of the Sabbath daies.* Where the Apostle (say they) puts the Sabbath among other ceremonies, which are to bee abrogated. But wee must know, that the Apostle speaketh of such Sabbaths, as are in the ranke with the meates and drinks, whereof he speaketh before: of which sort, were the first day of euery moneth, and the first and last daies of euery one of their three solemne feasts: of these hee speaketh in the plurall number, and not of the Lords Sabbath day, in the singular number, which hath a singular excellencie; and how euer times change, neuer changeth. *Easter* and *Pentecost*, and the other feasts of like kinde, are indeed abrogated, as being ceremonies, not written in the tables of stone as this was.

Answer.
Difference of
Sabbaths,

Obiection 4. *Adam* had it not by the law of nature, for then the Gentiles should haue been tied vnto it, but they were not tied to the obseruation of it, &c.

Answer: *Adam* had by the law of nature to keepe a solemne time to the Lord, and by institution to keepe the seuenth day. And the Gentiles alwaies were, and to the end of the world shall stand bound to keepe the Sabbath, by vertue of the first institution giuen to *Adam*, and in him to all mankind.

Obiection 5. The law of nature is vnchangeable: and therefore in as much as the Sabbath day is altered, it is not by the law of nature.

Answer: So much of the Sabbath as stands by the law of nature (namely to set apart a solemne time for the worship of God) is vnalterable; but so much as stands by institution (to wit, that seuenth day) is changeable by the lawgiuer.

If

If the Sabbath had been morall, Christ would not haue *Obiection 6.*
altered it: for he came not to dissolue the law but to fulfill it.
Matth. 5. 17.

Answer: The alteration of the day, is no dissolution of the law, no more then the alteration of the seuerall seruices, once in force by vertue of the second Commandement, as namely Circumcision, Sacrifices, the Passecouer, &c. doth abolish that Commandement.

Christ compareth the Sabbath to a sacrifice, *Matth. 12. 7.* *Obiection 7.*
Therefore it is ceremoniall.

Answer: Hee vseth there a prouerbiall speech, thereby shewing that the greater dutie must be preferred before the lesse: as may evidently be seene, *Matth. 9. 13.* where the self-same speech is vsed, and yet there is no question of ceremonies, but only of company keeping with publicans and sinners. And thus much for the prouing of this, That this Sabbath is morall, and perpetuall.

Which, sith it is so, the vse is for the confutation of such, as sharpen their wits and tongues, and open their mouthes to speake against it; not content to take libertie themselves, but would make a gap for others to breake out also. It is a notorious sinne for one to bee prophane in his owne person, and to practise the breach of any of Gods commandements: but to draw others to impietie; and, as much as they can, to breake the yoke which God hath laid vpon them, this is much more intollerable. This is the practise of the Diuell himselfe; when hee had fallen from his vprightnesse, and rebelled against God, the next worke hee tooke in hand was, to allure *Adam* to sinne, and to make him as very a rebell against God as himselfe: So these wicked men themselves being corrupted, and lying vnder the curse of God, will take so much paines about nothing, as to peruert others: and being starke nought themselves, to make all men (if it might be) such as they are.

This is also for our instruction; that we must so rest vpon Gods reasons, and so stand for his worship, as that no blast nor obiection of a prophane person may blow vs away, and weaken our reuerence to Gods ordinance. It is a great fault
that

2.Tim.3.7.

that we are no better confirmed in the truth, but that euery cauill of any seducer will set vs downe, and put vs to the walles as it were: that we stand in a mammering, and know not whether we goe right or wrong. It is to be feared, that men are laden with sinnes, and carried away with their lusts, when the often preaching of the truth cannot establishe them so as that they can say, We are so resolu'd in our hearts, that this is the truth of God, as that by Godsmercie, we had rather forsake our liues, then forsake it. And this, that men be so quickly moued from the truth, is not because of the strength of the arguments made against it, but by reason of their owne weaknesse, and want of sinceritie, to leade and confirme them in it, to discouer errors, and heresies, & make them loathsome vnto them, and to giue them power against them. Therefore wee must labour for vprightnesse of heart, and for the spirit of truth, which may so settle and ground vs in the truth, as that euery blast of false doctrine, from the mouth of some phantasticall and vaine person, (that hath no godlinesse to commend him, that neuer did any thing, nor suffered any thing for Christs sake) may not weaken our hold, and shake our foundation, that we should be seduced by them. Nay, wee should be so farre from yeelding to the false dreames of such, as (when they grow obstinate) not to shew the least token of allowance, or any countenance to them: we should not entertaine, nor receiue them to house, or bid them God speed; for hee that doth so, as Saint *iohn* saith, is partaker of his euill deeds: because in so doing, he confirmeth them in their sinne, and brings himself in danger to bee infected by them. And thus much for to proue that the obseruing of the seuenth day, is a morall and perpetuall dutie, to continue while the world continueth. Now let vs come more particularly to the words of the Commandment. And first for that word,

2.Iohn 10.

*Remember.**Doct.*

IN that God prefixed in speciall tearmes, as it were of set purpose to meet with mens forgetfulnes, a *Memorandum*
more

more heere then in any other of the Commandements : we may hence learne, that whosoever will faithfully and conscientiously keepe the Sabbath when it is come, must haue a speciall forecast to be ready for it before it come. One cause of this caueat which God giueth, and of the diligence that we must haue in this remembring & preparing for the Sabbath is our owne infirmities ; who vnlesse we be very circumspect, shal easily be intangled with some occasions, which wil then distract and draw our mindes from Gods seruice: some money to pay or receiue, some iourney to take, some one thing or other, that being not remembered in time, will rush in vpon vs now, and must be done, because it was omitted before and cannot tarry till afterwards.

Doct.

He that will conscientiously keepe the Sabbath, must prepare to be ready for it.

Sith then, we are so subiect to distraction, and do so soone forget those things, which by wise foresight might haue bin done well, without any breach of the Sabbath : this must teach vs to haue a godly care to provide against all such lets and prevent all such incumbrances. That policy and discretion which we see in naturall men about the market of their bodies, we must learne for this market of our soules : they will be providing and thinking before, what they must buy, and what they must sell there, and will not haue the things to seeke when they should presently vse them, but will haue all things so readily prepared, that they be not hindred of their best aduantage: so, if euer we will make good markets for our soules, we must (all the weeke before) be preparing our hearts, and setting all things straight, that we may then be burthened with no sinne nor worldly care, which would carry away the force of our meditations and thoughts from the exercises of religion. For these exercises be spirituall, and we be carnall, and a little thing (God knoweth) will make a great disorder in our fleshly hearts, to draw them from heavenly things : and therefore, vnlesse we take great heed to looke vnto our wayes, and watch ouer our selues, that we walke holily and faithfully all the sixe dayes : and dispatch the duties of our calling ; the sinne committed on the one side, and the businesse omitted on the other, will so hale and pull away our thoughtes, that no attention can be giuen to

Reasons why we should remember to prepare for the Sabbath before it come.

Reason 1.

In regard of our owne naturall frailties.

matters of religion, no constant or settled meditation of any heavenly thing will take place, wee must therefore stop out all distractions, and incumbrances, and raise vp our hearts against deadnesse, and dulnesse, by a wise managing and finishing of outward affaires, and a godly and religious ordering and preparing of our hearts, if euer wee will comfortable and profitably spend the Lords day in the Lords worke.

2
Euill example. Then againe, besides these needlesse lets, which through our owne weakenesse wee draw vpon our owne heads there bee hindrances enow on euery side, which (doe we what we can with all our industrie) we shall neuer bee able wholly to preuent, but they will set vpon vs. As in what familie shall one come, but he shall see idlenesse, and sleepines and foolishnesse many waies? And who, that knoweth himselfe any whit at all, doth not feele that he is readier to follow ill example, and bee led by euill company, then by Gods commandement? especially, when no positieue law will take hold vpon him. And then we haue the diuell, as a Lion continually seeking to deuoure our soules, & to hinder vs in all things hee can, from Religion. And in the best, there be such strong desires, such a loue of the pleasure and commoditie of this world, that vnlesse we be strongly guarded & defended, they will breake in vpon our hearts, and disorder al our affections. As come to a Professor that is inclined to couetousnesse, and ouer whom the world beares too great an hand, though he haue a true heart to God, and some graces of the spirit wrought in him: yet vpon any speech, that tends toward gaine and filthie lucre, hee will bee farre gone, forgetting God, and the Sabbath, and himselfe and all, and let loose both heart and tongue to bee imployed about worldlie things. Let vs therefore bound and fence our hearts about diligentlie with these thoughts: what doe I now? whether are mine affections carried? hath not God bid mee remember the Sabbath? Hath hee not set a speciall marke vpon it, that I should at no hand forget it? and thus earnest and timely struing, will shake off these vntimely and vnseasonable

3
Satanes watchfulness.

vnseasonable words, and cogitations.

And further we shall haue the world to obiect, and bring
in carnall reasons to make vs negligent. What neede you be
so strict, this is too much nicenesse. You are more precise
then wise: Many great and learned men take farre greater li-
bertie, which they would not doe, if the matter were so dan-
gerous. Haue not they a care to bee saned as well as you?
shall none goe to heauen but such as are as scrupulus as your
selfe? and such like: which will certainly carrie one away
vnlesse he strue to confirme himselfe, by thinking on Gods
Commandement, and so shut out these obiections. What?
hath not God bid me remember; and shall I suffer men to
make me forget it? hath hee not giuen me two reasons to
keepe it, to wit, his wonderfull goodnesse not onely in our
creation, but also in our redemption by the pretious blood of
his owne sonne, where the Iewes were perswaded to yeeld
obedience hercunto by one onely motiue of the creation?
and shall I bee more negligent in keeping it, then they? They
had weaker meanes of comfort, as the blood of Bulls and
Goates, and the sprinkling of water, and an earthly taber-
nacle, and high Priest, and yet they were with reuerence to
vse these: and shall wee, that haue more excellent meanes,
euen Christ Iesus offered vp for a sacrifice once for all,
and the sprinkling of his blood to purifie our soules, and
the heauenlie tabernacle opened for vs, by him our heauen-
ly high Priest, and continuall Mediator; shall wee (I say)
that haue all these meanes, more plaine, and excellent then
theirs, bee negligent to keepe this Sabbath? especially sith
God hath giuen vs this, as a meanes to draw vs from earth
to heauen, and to make vs grow in spiritual life. Hauing then
all these impediments: vnlesse we doe arme our selues in the
weeke daies, and strengthen our faith by remembring Gods
Commandement and reasons, and by a wise preuenting of
those distractions (which by diligence may be cut off) wee
cannot with any comfort or cheerefulnesse keepe the Lords
day holy vnto the Lord.

4
Obiections
from carnall
and worldly
professors.

Lastly, if wee read the Scriptures of God, and see how of-

ten

5
Oft reading
the Scripture
wil further vs
to keepe the
Sabbath.

ten he vrgeth this point, & how earnestly he presseth it, this will make vs labour continually to call to mind that, which hee hath so often repeated vnto vs. Because if it were not a necessarie dutie, God would not so many times, in so many places require it at our hands. So that, euery one must labour by searching his conscience, and watching ouer his soule, to rouse himselfe from that lumpishnesse, and drowfinesse that is within him; and by prouidence and forecast of outward businesse, to put away all incumbrances and distractions.

Vse 1.

Losses giue no
liberty to
breake the
Sabbath that
grow by want
of remem-
brance to
keepe it.

This then serueth to confute those, that make this obiection against the Sabbath: we cannot keepe it, wee should be vndone, if we should thus forbear our worke; for these losses and damages would ensue, these hurts would come, such businesse would be left vndone, which cannot be omitted without great hurt to mine estate. But I pray you whence come all these losses? What is the cause of these damages and straites? is it not, because you forget the very first word of the commandement, Remember the Sabbath? then this is no warrant for vs to breake Gods Commandement, because we haue forgot that, which God bids vs remember.

This is euen as if a man should forget his owne purse behind him, when he goeth to the market, and wanting present money for his necessarie vses, should steale from his neighbours, as much as he needed; were not he to be reputed as a theefe? but he hopeth it is no fault; for necessitie draue him to it, hee had forgotten his money at home, and therefore he thinketh in this necessity he may rob and spoile his neighbours abroad without offence. Why, but doth this make it lawfull to steale your neighbors goods, because you had forgottē to bring your own? Nay, an honest man should either haue bin mindfull to haue come provided, or else he should haue been content to beare the burthen of his owne negligence, rather then to robbe his neighbours, for his owne default. And euen so men deale with God: Oh, they cannot chuse but breake the Sabbath, they are driven to it of force, necessitie compelleth them. What necessitie? Why, such things are to bee done, that otherwise would

would bee lost. But why did you not remember them before now? shall your former forgetfulnesse bee a warrant for you to robbe the Lord, to steale Gods holy time, and abuse it to vnholie things? Some haue a bond to discharge, that else will bee forfeited: and why did you not remember before, so to prouide, that the payment might not fall out on the Sabbath day, and either to deferre it till some reasonable time after, all else to make payment the day before. Others affirme; I haue this, and that thing to be done. And why did you not thinke of it before to preuent it? as it is sure you might, if you did serue God in your calling, and were not hindered by slothfullnesse, nor carried to couetousnesse. So, others say, it is so tedious and irkesome, to spend that day wholly in religious exercises, that they cannot indure it. And why is it so tedious to you? is it not because you prepared not your soule to keep it? you suffered sinne to keep dominion in your heart all the six daies, and the it must needs be dead and dull to all goodnesse on the seuenth. But those that doe labour to walke diligently, and vprightlie before God in the weeke daies, finde such comforts in the worke of the Sabbath, as do better content them, then all the pleasures or commodities of the world.

Secondly, this teacheth vs to binde our consciences in all our affaires, to haue this day in our mind that wee entangle not our selues with any businesse, which might hinder vs from keeping of it. First, because we haue so direct a Memorandum, to remember this day. Secondly, because, whereas God contented himselfe, in all the other Commandements to set them downe, either onely affirmatiuely, or negatiuely onely, hee hath not done so in this Commandement: but to worke the deeper impression in our hearts, hath deliuered it both affirmatiuely, and negatiuely; *keepe it holy*, saith hee. And as though that were not enough, hee added further, *doe no manner of worke in it*. And then whereas other of the Commandements, for the most part, haue no reasons annexed to them in the decalogue (though in the Scripture elsewhere they haue) this and the second are fortified by diuers reasons, that me might haue a greater regard

Vse 2.
In all our affaires we must remember: the Sabbath,

vnto them. Therefore, if we will doe any thing for Gods sake, let vs then doe this. If a deare friend should say vnto vs, I haue ten matters of great trust, which I would haue you doe for me, and I will recompence you thoroughly for your paines: but of al the ten, there is one about the rest which I principally recommend vnto you, in any wise remember that: Would not one thinke him very negligent, that would forget this, of which hee had such a speciall charge? chiefly, if his friend in the other should giue the bare direction, but should insist vpon that, and giue him reason vpon reason, why he should haue a speciall care of it: but so God dealeth with vs, he giues vs warning before to help our memories, and many forcible reasons to allure and perswade our affections, shewing, that we are ready to forget it; but he would haue vs stricke against this forgetfulnesse: and then because wee should not forget, but doe it, hee vrgeth it with many reasons: now therefore to forget this, is it not a plaine contempt, or neglect? So that, vnlesse we wil shew our selues very carelesse of God, and wilfully cast our selues into his displeasure, we must be so much the more carefull to keepe this Commandement, as he hath laboured more to draw vs vnto it.

To keepe it holy.

The Sabbath
must be im-
ployed in holy
exercises.
Doct.

NOW, the Lord sheweth what is to bee done on the Sabbath day, namely, we must sanctifie it. It is not enough to forbear our owne worke, and so to keepe it idly, but we must bee as carefull to doe Gods worke, and so to keepe it holy. Hence then we learne this doctrine, that the Sabbath must be imployed in holy exercises.

It must not be a bare rest, but a sanctified rest: so ceasing from worldly things, as that wee bee taken vp in heauenly things. For idlenesse is a sinne euery day: but much more on the Lords day. No man hath allowance in Gods word to spend any time slothfully, it is a damnable sinne in the weeke daies: much lesse are we warranted to spende Gods time vnprofitably and idly. Of the twaine, it were better to leaue our owne worke vndone, vpon the daies allowed for our labour

bour, then Gods worke, on Gods day appointed for his seruice.

The vse of this is to reprove those that thinke, if they abstaine from workes of their calling, and take no paines in outward toying about the affaires of the world, then they keepe the Sabbath very well: and if no man can accuse them for seruile workes, then they thinke they haue not broken this Commandement. But idlenesse is a sinne of Sodome, naught euery day, as we said before: but much worse vpon that day that should be spent in godly exercises. But much more wicked are they, that bee euill occupied in dancing, and dallying, in swilling, and gaming, and so make it the diuels day in stead of Gods; and then doe more dishonour to God, and hurt to their own soules, then any day in the weeke else.

Many also are to bee reprov'd that will come to the Church, and for the time of the day will be content to heare the word, and to doe like duties: but at euen, when darknes commeth, then come the workes of darknes; and when they be in their bed, then they bee plodding & casting about for worldly affaires, and their heads be then as busie, and as full of earthly matters, as any night in the weeke else. But we are to know, that the Sabbath containeth 24. houres, as well as any other day, and therefore the night must be spent in an holy rest also: otherwise one shall more hurt himselfe, and displease God, by these vaine thoughts in the night, then he could please God, and benefit himselfe, by keeping himselfe in good company and actions all the day. And therefore they want the blessing, because they performe not all the dutie; and that which they did was performed carnally, because they doe not care to remember that which they heard, nor examine with what heart, and with what profit they haue gone through the duties of the day. Not, but that a man is allowed to sleepe, and to receiue other necessary comforts: but his sleepe is to be seasoned with the sweetnes of former exercises, and his dreames to haue some taste of religion, more then at other times: and when they awake, their thoughts and meditations must be carried after holy things,

1
To forbear
our own work
on the Sab-
bath day, is
not all that is
required in
keeping the
Sabbath.
Eze. 16.49.

2
The Sabbath
is not to be
kept by halues.

things, because Gods eyes are as full fixed vpon them in their beds, as in the Church: and hee seeth and knoweth their thoughts in the darke, as well as their behauiour and carriage in the middest of the congregation. Now God bides vs keepe the whole seuenth day: for hee would haue vs giue as long a day to him, as hee hath giuen vnto vs. And if the day containe day and night, when hee saith, Sixe daies shalt thou labour: and wee vpon that permission, and allowance of God, take it for granted, that in the night wee may doe what businesse we haue to doe; and when we bee in bed, may spend the time in ordering our priuate affaires, and pondering how to deale in such things as belong vnto vs, by reason of our calling; I say, if wee doe this, and thinke (as indeed it is true) hee giues vs both the night and the day for our callings; why is it not so in the Sabbath then, that he taketh the seuenth day and night to himselfe, as well as hee giueth fixe to vs? Therefore wee must know, that the Lords day must containe 24. houres. And for want of this, wee de- priue our selues of those blessings, which else we might haue, because wee vndoe that in the night, which we did in the day: Wee did Gods worke one part of the day, and that was well; but we take the remainder to our selues, and that is a fault.

3

Priuate du-
ties on the
Lords day.

Praying for
the Minister.

Col 4.3.

Thirdly, this teacheth vs to doe the duties of the Lords day, vpon his day. Which be either publike or private. The priuate are these. After examination of our owne hearts, and finding out of our sinfull waies, with repentance and sorrow for the same, to beseech God that hee would prepare and fit our hearts, to profit by the publike exercises of religion on the Sabbath. And to intreate him, that hee would so direct the Ministers mouth, as that hee may speake to our hearts, and say something that serueth to kill our sinne, and to comfort and build vp our soules: that, as hee is appointed for a Physitian, so he would fit vs with some medicine, as well as others. As Saint *Paul* bids them pray for him, that hee may haue the dore of vtterance opened vnto him. And when one doth this with an humble heart, desiring to repent, & to turne from his sinnes in good earnest, hee shall neuer come to the

Sermon

Sermon, but hee shall heare some one lesson or other, that will make him better, and hee shall haue cause to thanke God for it. But if one come rudely into Gods house, from brawling and chiding at home; or so soone as hee is out of his bed, comes to the Church without preparing his heart, or fitting himselfe by any prayer to God, or confession and sorrow for his sinne: then he shall feelee, that to his vncleane heart all things are vncleane, the Word shall be but a tediousnesse, and serue to the further hardning of his heart.

Also one must read or heare if possible he can some part of the Scripture priuately, that may season his heart, and settle and quiet his minde and affections, that he may be more teachable. And that he may the better fit himselfe after this sort hee must rise early in the morning; for there is none so good a Master to serue as God: no worke so good in it selfe, nor that wil bring so great a reward, as the exercises of Religion: and therefore we should rise as early to serue this Master in this worke, as any day else to serue any other master in any other worke. And if we doe thus, we may haue sufficient time to provide for the publike exercises, that we may come vnto them with profit.

Also another private worke of the Sabbath is to relieue and visit them that be sicke, or in any kinde of misery. And also to reconcile those that be at iarre and discord.

Further, to meditate vpon the workes of God, and vpon the word which we haue heard and to ponder of it, to apply it to our selues, to marke what wee haue remembred, what we haue laid vp in our harts, and purpose to follow, & how matters stand betwixt God and vs, in the things that haue beene deliuered. For, till the word be thus made our owne, it lieth loose in the hart, which euery puffle of winde wil driue away, and euery temptation wil blow from vs. It is not as a treasure locked vp, that will stand vs in stead in the time of need.

Likewise to conferre with other Christians, among whom wee liue, and to talke of the things taught, calling them to minde, and how they were proued vnto vs, and then further to enlarge them according to our owne particuler necessitie, and as it were to spread the plaister vpon one anothers harts.

Lastly,

Reading.

To rise early on the Sabbath.

Visiting the poore.

Peace making. Meditation.

Conference.

6971b

Prayer.

Lastly, after the Sermon and publike meeting, those good things which one hath remembered, must be turned into a prayer, which he must offer vnto God: beseeching him that hath shewed him what is to bee auoided, to giue him power to auoide it, and to incline his hart to keepe the things commanded, as well as to tell him the duty that belongeth vnto him. And as he hath heard many sweet promises, which will doe him no good, so long as hee hath them not in faith, nor can bring himselfe to giue credit to them, therfore that God would also writ the promises in his heart, and giue him grace to stay vpon them, & to remember them when he shall haue need. These be the private things, which as euery one is more carefull to performe, so shall he receiue a more large and abundant blessing vpon the publike.

Publike duties
on the Lords
day, praying,
and praising
God.

Reading, pre-
aching, recei-
uing of the Sa-
craments.

Now the publike are; to ioyne with the rest of the congregation, in praying, and praising God, with one heart and voyce, in diligent attending to the word read and preached: for there is a greater blessing to bee expected from this ministeriall reading, then from private reading at home. We ought to ioyne also in receiuing of the Sacraments, to bee present at Baptisme: for the departing away argueth a great contempt of it, and sheweth a publike disgrace of Gods ordinance; for if one or two haue libertie, the rest haue the like, and then where were the reuerence? Therefore one must tarry at such exercises, as to shew his reuerence, so secondly to helpe the congregation in praising God, for ingrafting another member into his visible body of the Church, and to pray that God would giue the inward working and fruit of the same by his holy spirit. And to edifie himselfe also, by calling to minde, that he is likewise made partaker of the new couenant, and ioyned to Christ Iesus. And to examine himselfe what fruit he hath felt in himselfe of the death of Christ, in killing his sinne; and of his resurrection, in raising him vp to newnes of life: and so, either to be humbled, if he feele not that profite he would; or to be thankfull, feeling this worke of baptisme, and to comfort himselfe in the remembrance of this, that the merit and vertue of Christ Iesus his death is his, to satisfie for his sinnes, and to kill, by little
and

and little, the power of them. All which things wee see now presently sealed vp, to the party baptized, in the present action. Thus much for our duetie required in the publike sanctification of the Sabbath. The next words follow.

Six daies shalt thou labour, and doe all that thou hast to doe.

IN which wordes the Lord yeelds a reason why we should obey his Commandement. God hath giuen a man fixe daies, for the duties of his calling: but on this condition, that hee shall contriue all his workes so, within the compasse of fixe daies, as that hee let none remaine till the seuenth, nor reserue any outward thing to trouble him from the seruice of God on the Sabbath. From this equitie, God drawes a reason to moue every one of vs to keepe the Sabbath. From whence we may gather, that as al the rest of Gods Commandements, so this also is most equall, as he saith, Ezek. 18. 25. where God deales with those that charge his lawes with iniustice, and shewes that his waies be altogether equall, and the waies of man vnequall. And 1. Ioh. 5. 3. he saith, that the Commandements of God are easie. Indeed to many they be most tedious & heavy: but this is not from any vnequalnes in the law, but fro the naughtines of me that haue carnal hearts and worldly mindes. For if one haue overcome the world, and is growne any thing spirituall, so farre Gods Commandements are lightsome. The spirituall heart feeds on the spirituall law, and delights and reioyceth in it.

Doff. 5.
Gods Com-
mandements
are equall.

This must serue therefore to cutte off all pretences of losse and danger, that me obiect against the keeping of this Commandement; as though God ouer-shot himselfe in making such an vniust law, that no man can keepe, without the ruine of his estate, as though he knew not what he did, when he bade them rest the Sabbath day. It is a marueilous impudencie in many, that no man dare speake so badly and presumptuously against any positive law of the Prince, as euery base person wil speake against this law of God. Oh it is impossible (say they) to keepe it, such losses it brings, and these & these damages

Vse 1.
The keeping
of the Sab-
bath hurts no
mans estate.

damages come of it, that he must needs come to beggery which will obserue it. What, did God seeke the impouerishing and the spoile of men, when he bade them serue him? Nay, hee appointed it as a day of blessing, and it seemes so hard and vniust to them, because they be carnall, and fleshly, and not hauing faith in Gods promises, nor any desire to obey him, they will still finde shiftes, and haue something to say against it: the heart is dead and wicked, or else the law would bring comfort.

The keeping
of the Sabbath
is a recreation.

Oh how should one doe for recreation, say some? Is it not a recreation for a Christian, to heare the voice of Christ, and for a sheepe of Christ to feed in his pastures? Is it not a recreation for a person condemned, to come where he may get his pardon sealed to him? Is it not a recreation, for a man subiect to death, to heare a direction that will leade him to life? Therefore, if wee were not altogether senselesse and blockish, in respect of spirituall sense and life; it would bee as great a ioy vnto vs to feede at Christs table, and in Christs house, vpon the bread of life; as in our owne houses vpon corruptible bread.

And againe: could Christ finde in his heart for our sakes, willingly to bestow his soule and body, to giue his bodie to death, and his soule to suffer the wrath of God; and shall wee account it a burthen to bestow one day in seauen vnto him, especially when we are to bee made partakers of such benefits?

And God hath willingly giuen vs fixe daies for our calling; and may not we well affoord him the seuenth? But we haue such businesse we cannot doe it. But for matter of businesse, God shewes two things; which if any man will obserue, hee may easily preuent these businesse: The first, *Six daies shalt thou doe al thy worke.* Where he shewes, that if men would labour faithfully and conscionable in their calling, fixe daies, they might well dispatch all their businesse. But indeede, many times this makes men so loth to giue a seuenth day to God, because hauing beene idle and vnthrifty on the fixe daies, they haue neglected some matter, that now lies vpon them on the seuenth day: and then no mar-
well

Meanes to pre-
uent businesse
on the Sab-
bath.

uell though it be a great burthen, and vnpossible for such to keep it, but they must lose by it. But Gods Commandement brings no such losse, their owne sinne is the cause of it. And if this negligence be not the cause; the second is, that men take more vpon them then their own works: if one take nothing but his worke, he may well dispatch all in sixe daies. If one serue God in his calling, his calling will not hinder him from keeping Gods Commandement: but if one serue couetousnes and filthy lucre, then indeed he shall find no time to serue God. When men, in haste to be rich, & in an eager desire of wealth, will take more into their hands, then they can well manage, this is their fault; and al this is not their worke but the worke of their lust: this is to bee a busie-bodie. But let any man bee faithfull in his calling on the sixe daies, and not encumber himselfe with more then is needfull, through his owne greedinesse, and he shall see hee may easilie keepe this seuenth to God, there is no such cause of complaining against it. And indeed to a spirituall hart, that hath any grace and measure of Gods spirit, (howsoeuer it seeme to carnall men) it is most iust and equall, yea most sweet and comfortable; so that they can with all their hearts giue thanks vnto God, that he hath giuen them one day, wherein they may lighten their hearts of all worldly cares, and throwing off all griefes, and thoughts of debts, or such like, giue themselves wholly to seeke comfort in him, that will provide for them in due time, and hath provided this Sabbath as an ease vnto them, that they should not trouble themselves with any such thoughts on that day. And so much to proue that euery one must make preparation for the Sabbath; both by dispatching his businesse, that nothing may bee left vndone till the Sabbath, and by behauing himselfe so in the businesse, as his affection may not bee too much tied vnto them: for the former will hinder the rest of the Sabbath; and the latter, the holinesse of it. Therefore that euerie one may keepe an holy rest, hee must doe all that hee hath to doe vpon the sixe daies. And if he take more vpon him then hee can finish in the space of sixe daies, it is more then God laies vpon him: and he doth not labour for conscience sake, but for

No man can
serue two con-
trary masters.
Mat. 7.24.

for couetousnesse sake, and this is not his worke, but the worke of his corruption. And secondly, a man must draw his heart from the loue of the world, and worldly things; and then neither worldly losses will fill his heart full of worldly griefe, nor commodities with worldly delight; which two things would hinder him from delighting in spirituall exercises. So that he that will emptie his hands of all worldly businesses, and his heart of worldly affections, shall be able with comfort, to keepe a rest, and an holy rest vnto God. And so much also for the first reason, drawne from the equitie of Gods commandement: that hauing giuen vs the large allowance of sixe dayes, and taken to himselfe the small pittance of one day, he hath dealt so liberally with vs, that no man must goe about hypocriticall shifts, and excuses: for if hee doe, it is not from the hardnesse of the law, but from the hardnesse of his heart: nor from the difficultie of the thing, but for want of loue in the person. For nothing is so easie, but a worldly heart that loues not God, will bee shifting, and haue some quarrell against it. Now followeth the second reason.

Exod. 20. 10. But the seventh day is the Sabbath of the Lord thy God.

IN which God lets vs know, that he which is our God, and the mightie strong God, hath appropriated this to himselfe as his owne possession, and set it apart to his owne service; therefore wee must willingly let him haue it, and not intrude our selues vpon his inheritance. Since God hath laid claime to it, it is no wisdom for man to goe about to wrong him, that will not be wronged.

Hence then, we learne this generall doctrine, that those things which God hath set apart for himselfe, man must not set vpon. That which God hath sanctified, for his proper vse and worship, man must not abuse to his profit or pleasure. If any bee so bold, to enter into Gods seuerals, hee may know before, what successe hee shall haue: namely, he shall rush vpon his owne destruction. For so the holy Ghost saith by *Salomon*, *Prov. 20. 25. It is a destruction for one*

Man may not take that to his vse which God hath set apart for himselfe.

to deuoure holy things, and after the vow to inquire.

If one will fill himselfe with that which God hath made and appointed for his seruice, let him know that it shall bee no wholesome meate vnto him, he shall bee poysoned and destroyed by it.

And was not this true in *Achan*? God had taken the whole prey of *Iericho* for his part, and that was a consecrated thing, and so he knew well enough, but yet hee thought there was enough for God and him too, and therefore hee presumed to steale a little, thinking to haue benefited himselfe and his children thereby. But what got he by that? was not there an hooke in the bait, that drew him vnto a fearefull and miserable end? Now, if so fearefull a punishment befell him, for deuouring of gold, for which God had not giuen so strict a charge, nor backed his Commandment with such strength of reasons, how much more shall they bee liable to the wrath of God, who deuoure the sanctified time, which hee hath so strictly required and commanded? And so in *Malac. 3. 8. 9.* God complaines that they had spoiled him in tithes and offerings, in conuerting those things, that he had consecrated for his seruice, to their owne vses. But what came vpon it? Therefore, (saith hee) you are cursed with a curse. Yea, but we doe but as euery bodie doth, all the Countrie doth so: why therefore (saith he) you bee all accursed, euen this whole Nation. If you will doe as euery body doth, then you shall speed as euery body speedeth; you shall bee accursed with company, if you sinne for company. We know also that Christ, *Matth. chapter, 21. verse, 12.* cries out against those which bought and sold in the Temple, and saith, they made it a den of theeues. But is it theft to buy and sell for ones money? to giue wares in exchange for siluer? did they therefore rob men, because they let them haue good ware for their lawfull coine? No: they did not rob men, but they robbed God, for they conuerted that place to prophane and common vses, which hee had ordained onelie for religious and holy vses. Now, if men robbe God, which abuse the Temple, being but a ceremonie, and then shortly to haue an end, much more those, which abuse his Sabbath,

which

which is morall, and to continue to the worlds end.

Vse 1.

Breakers of
the Sabbath
are Theeues.

This serues then to confute those, that will bee bold and venturous to doe the workes of their calling vpon the Lords day, and then if they bee reprooued for it, their answer is, what neede you make such a stirre? I hope I am neither whore nor theefe. Yes, they be theeues and cursed theeues, and theeues that robbe God: For the Sabbath day is his, in as much right and proprietie as any of our goods is ours. Many would be ashamed, if their sonne or daughter should be found pilfering, or stealing from their neighbour, (and it is well they should be so) but these men are neuer a whit ashamed, that their sonne or daughter should robbe God of his day, runne abroad to vanitie, dauncing, and wantonnesse on his Sabbath: That is but the recreation of youth, and must be borne withall. Nay, it is theft, and must not be suffered. For he that will deale thus vnfaithfully with God, if occasion serue, will deale worse with men: and he that is not holy in the first table, can neuer be truely righteous in the second.

Vse 2.

Likewise this serues for the instruction of those that haue this way dealt impiously against God, seruing their lusts, when they should haue serued him; they must repent for this and purpose hereafter to keepe this day faithfully, and be as much affraid to steale Gods time, as mens goods; and to take away any part of the Sabbath, as the Communion cup, or any such like thing pertaining to the Church. For, neither hath God taken that to himselfe by so speciall commandement; neither is the taking away of it, so dishonourable to God, and hurtfull to others, and our selues, as is the performing of the Sabbath.

Obiection.

Recreation
when it should
be taken.

But it will bee obiected. What? shall men haue no time for recreation? shall our seruants haue no refreshing from their painefull toile and labour? God forbid: For a Christians life is full of ioy and delight, and cannot want comfort. But, if men will allow their seruants recreation; let them allow part of their own time, and be liberall in that, which is theirs, and not in that which God hath given them no such warrant to giue their seruants. This is a most shamelesse excuse:

excuse:

cuse: Children and seruants must haue recreation, therefore they must needs dishonour God, and robbe him of his Sabbath. How wicked this shift is, will appeare by the like. If children or seruants should rob and steale other mens goods, and money; and complaint bee made to the housholder, of this iniurie, that his people haue done; may this bee allowed for a good answere? You must beare with them, young men must haue maintenance, they cannot haue meate and drinke for nothing, they must needs get money: I hope you will not so much condemne them for this, would you haue them starue? No, neither would I haue them steale: but sith they must haue meanes and maintenance, it is fit, you should allow it, and giue it them of your owne, and then they neede not steale. But now men deale as madly, or more madly with God. Children and seruants (say they) must haue recreation. And what of that? therefore we will not spare it them, from our owne seruice in the weeke, but they shall take their delight on Sunday if they wil haue any, and yet they shall come to the Church too, and bestow some part of the day in Gods seruice. This is as bad a shift as the other. For if we hire a day-labourer, and giue him wages, and hee couenant to doe our worke for that day, and after an houre or two should leaue off all, and goe to follow his pleasure, and say, hee must haue recreation: wee would count him little better, then a theefe or deceiuer.

But, God hath couenanted with vs, to reward vs, and we with him, to obey him? and what is it then but theft, to take away part of his day, and the greatest part too, for our own lusts? Therefore, though it bee an ill occupation to rob men, and hee that doth it long, is like to come to an ill reckoning, yet, it is a worse thing to rob God, and he that continues in that, shall finde a worse punishment, then any which man can inflict vpon him.

Exod. 20. 10. In it thou shalt do no manner of worke.

HE meanes works of the world, and of ones worldlie calling; for workes of Religion are commanded, else
L God

God should command idlenes vpon the Sabbath day, which hee doth not allow any day. Therefore it forbids all manner of worldly businesse, commanding the workes of religion and mercie.

No worldly
businesse must
be done vpon
the Sabbath.

Hence then we learne, that no worldly businesse, great or small, must be done vpon the Sabbath, all earthly cares, questions, and workes must be cut off. For smaller workes, wee haue a plaine prooffe, Exodus 16. 28. 29. Where God condemnes them for gathering, yea, for purposing to gather Manna on the Sabbath day. Now what worke more easie then this? It was to be done betwixt fve or sixe in the morning, or there about; so that all the rest of the day, they might serue God, and they needed not to take any great iourney for it, goe but out of the doores a little, it was wont to be there; neither was the paines verie great, but to stoope and take it vp, and there an end. And this is to be noted by the way, that they went out, and found nothing: and so this is perpetuall, that whosoever goes out to get any outward gaine on the Lords day, hee gaines nothing, what euer hee thinke, certaine he findes iust nothing, Gods curse eates vp more then his gaines. Now, when they went a little way, and spent but a little time, and it was no great paines to gather Manna; yet, God saies for this, How long will this people breake my Commandements? It was but the breach of this one, and yet God chargeth them with the breach of the lawes in general: because in truth, he that makes a breach into this, puls downe the fence of all. So Luke 23. 56. compared with Marke. 16. 1. it is noted, that *Mary Magdalen* and *Mary* the Mother of *Iames*, hauing prepared part of their ointments to annoint the dead bodie of Christ, and not hauing time to get enough for that purpose, before the Sabbath came vpon them, would neither annoint him with those they had, nor buy any more, till the Sabbath was ended. Now what smaller thing then to buy a few odours? that might soone be done. And if a man may doe anie thing that is not a duetie of religion or mercie on that day, then hee might buy sweet oyntments, to embalme the dead bodie of Christ: but because Christs body was dead, and their
embalming

embalming of it, did yeeld no ease nor refreshing, and so was no worke of necessitie, nor a worship of God, they durst not doe it. But some might say, sure they were more precise then needed, they made a scruple where none was: Nay, the holy Ghost frees them from that charge, and shewes, that they rested according to the Commandement. It was well done of them: For in dooing it they obeyed Gods commandement: and it had beene amisse, if they had not rested: for then they had broken this commandement. So Numb. chap. 15. verse. 32. the man that would gather sticks vpon the Sabbath: Hee did it indeede contemptuouſlie: for, to trie *Moses*, and set him at a stand, he would breake the Sabbath openlie: and yet, because the thing hee then did, was small, he hoped to giue an ill example of libertie to others, and for all that bee free from perill himselſe. Hee did the smallest worke, yet that little worke was so great a sinne, that God appoints him to be stoned to death for it. So that, no worke is so small, that if it bee a worldly matter, and not a matter of Religion, or mercie, must be done on the Sabbath. What smaller thing then to step over the doore-sill, & to bestow a little time in gathering, that which they looked to finde readie vnder their feete? (as was the Manna) What thing of lesse trouble, then to buy some precious oyntment, euen to embalme Christs body? What lighter matter, then to picke vp a few sticks? Yet, not the lightest of all these, but God condemnes it, and will not haue it to breake into the possession of his day. Now for great matters, and affaires of great importance, God doth not allow any worldly businesse, seem it neuer so great, to shoulder out religion and mercy vpon the Sabbath: all workes, (though neuer so great) must yeelde. As Exod. 31. verse 13. he commands, that no man doe any worke, for the building and setting forward of the Sanctuarie, vpon the Sabbath; and yet that was a worke of weight. So that nothing is so great, that it can beare one out, in breaking the Sabbath. It were a sinne to build a Church on the Lords day. So Exod. 34. 21 God commands expresse, that none should worke vpon the Sabbath day, neither in earing, nor haruest. Now these be

matters of greatest moment, If one may encroach vpon the Sabbath for any thing, then he may doe it to inne his corne, that day prouing faire, and the weather catching: His Corne is now readie, and if he let it alone, he is like to loose it, and to let it rot vpon the ground. Though it be so, yet Gods Sabbath must be stil inuiolable: better lose all your Corne, then Gods fauour: better that Corne rot on the ground, then wee carrie a rotten heart in our bodies. So that it is plaine, wee must doe neither least, nor most of our owne workes vpon the Sabbath day. None so little, that God will giue it allowance, to take vp any of his time; none so great, that may thrust out his exercises: because his commandement, and the obedience wee owe vnto him, is greater then all things.

Use 1.

Faithfull obedience to Gods Commandements neuer hurts our estates.

How we may serue our cat-

Therefore this confutes the shifts that men haue: Oh this is a trifle; such a small thing (I hope) doth not breake the Sabbath, as to set forward my worke against the next morning, wee onely set things in order, this worke is little. But is it not your owne worke? Then though it be neuer so little, yet it is a breach of Gods Commandement, and a meanes to draw downe his curse vpon our selues and our labours. And others alleage, that it is a great and weightie matter, it lies me vpon, and concernes mine estate to doe it. But it is not so great, as the obeying of God, and keeping a good conscience. Better it were that some decay come to our outward estate, than the wrath of God to fall vpon vs. But when our Corne, or Hay, lieth in hazard like to be spoiled by ill weather, what will you haue vs then doe? Trust in Gods providence, who, as hee hath commanded you to rest, so hee wil see that you shal be no looser by your resting: vnlesse your negligence at other times, or your vnbeleefe at that time bring losse vpon you. Faithfull obedience was neuer any mans hinderance; but negligence and infidelitie brings all their miserie.

But heere may be objected: May one doe no businesse? may not one looke to their cattell, serue their sheepe, and so forth, on the Sabbath day? Yea, a Christian man on the Sabbath day must serue his Beast: but alwaies provided that he

he do it not as a businesse of his own, but as a work of mercie to the beast; not respected his owne commoditie, but the creatures necessitie. And being done thus for conscience sake, to helpe the poore creature, it is a worke of the Sabbath, pleasing to God: for God himselfe commands vs to be mercifull, euen to the beasts. Therefore we must see that we doe it with a mercifull heart, in compassion to the dumbe beast, and then hauing this end and affection, the care of our cattell is a worke of the Lords day,

Secondlie, his affections and meditations must bee diuers from those hee may haue at other times. For, this worke must raise him vp to some godlie and spirituall meditation, for his edification. As for example: when one goes on the Sabbath day to serue his cattell, he may make this vse to himselfe: I can (in obedience to God, and in compassion to the creature) care for it; and bring it things necessarie: Though it cannot call vpon mee, yet the verie need of it cries lowde that I cannot but helpe though to my trouble and charge: What care then, must I perswade my selfe, God (that hath an infinit sea of mercie) will haue of mee, whome hee hath bought with the blood of his Sonne, and who cease not to call vpon him, and make continuall supplication vnto him for things needeful? Or else, such a meditation: I see the poore beast, that hath done me painefull seruice all the weeke, when I come to serue it, is contented to bee serued at my pleasure: If I giue it more, it is well pleased; if lesse, it doth not fret against me: If it bee better prouision, it takes it in good part, if courser, it doth not murmur at the meane allowance. Why then should not I bee content to liue at Gods finding, and take in good part, that which he giues mee, be it more or lesse, sith it is my portion from him, especially, since I haue more often and grieueously rebelled against God, then euer the beast did against mee. These or the like meditations, ones heart must be seasoned with all one the Lords day, more then of necessitie is imposed vpon him at other times. If then our end be mercy, and our affections holy, in doing these things to the cattel, they be Sabbath daies workes, because mercie pleaseth God

one that day. But if one feed his Cattel, not because their want craues this at his hand, but because his desire of gaine moues him thereunto, that he may sell them to more profit, or keepe them for better seruice, & so his heart be carried away after his priuat gaine; he breakes the Sabbath, he serues not God but himselfe: and though man cannot indite him for the action, yet God wil finde him out and plague him for the ill affection. And so much for the things that must be done on the Sabbath: and those that must not be done: and two reasons taken, one from the equity of the Commandement; the other from the right & title of God the commander. Now here he comes after to a declaration of the persons, seuerally comprehended vnder this Commandement, naming first the gouerners, and then charging them with the inferiours which are either more neere, as those of the familie; or farther off, as the stranger: that is to say, such as are not of the same nation or religion.

Then.

BY this is ment, you which are the masters and mistresses, the fathers and mothers in families: for vnder this word, both are comprehended because he addes, thy sonne, and thy daughter: Now, the sonne and daughter pertain equally to both the parents. In charging the superiors to see that their family keepe the Lords day, hee meetes with that common corruption, that is in most men, who pretend that they will keepe the day holy themselves, and think their childre may be permitted to worke, or to play. Nay, saith the Lord; *Thy sonne or thy daughter, &c.* must not worke, or prophane it any way. Naming them first, because parents through naturall affection are ready to winke at them, and to let it slip, though they prophane Gods Sabbath, by seeking their profit and pleasure; and they say, youth must haue some libertie, wee must let them haue a little sport. Not so, saith the Lord. How euer you bare with them for other things, at other times; yet you must looke to them carefully that day, that in no sort they transgresse it.

Then

Then, he names the man and maide seruant, because commonly some lucre is gotten by their labour, and some commodity seemes to follow, if they follow their worldly businesse; for which cause men are slacke, to cause them to serue God, but would bee content they should serue them. Therefore God saith also, looke to them. If any seruant would be so wicked, as to labour, yet thou must not put him to it, nor suffer him, receiue not his gaine, for it is the gaine of wickednesse, and therefore accursed: better be without it then haue it. But I hope I may let my cattell bee imployed: Nay, (saith the Lord) *nor thine Oxe, thine Asse, nor thy cattell*, must doe any worke. Not because the dumbe creatures can sanctifie the Sabbath, but because their labour cannot be vsed, but some man must attend vpon them, and looke to them, and therefore God would preuent all occasions of hindering mans rest: wherein God also vnderstands all such other liuelesse things, as cannot be set a worke, vnlesse the hand of man be ioyned to them, as Mill or boate or such like.

Then he addes, the *stranger*, meaning one of another nation, countrie and religion; whom, though we cannot compell to come to the Church: yet the Magistrate may and must forbid to breake and pollute the Sabbath, by any publique labour if he come in such places where he hath authoritie. Here then we see, that God chargeth the Master of the familie, with all in the familie. He saith not, You seruants, and you children, see that you breake not the Sabbath; but you Parents and Masters labour not your selues, nor breake the Sabbath, neither suffer your children or seruants so to do. Hence we may gather this instruction, That it belongs to all gouernours, to see that their children, seruants, and inferiours, whatsoeuer, keepe the Lords day.

And this testimonie God himselfe giueth of *Abraham*, I *Dof.* know him, that he will command his seruants and children *Gen. 18. 19.* to keepe the way of the Lord. God knew *Abrahams* minde that if the case stood so, that either some worke of his must be neglected, or some seruice of God vndone, *Abraham* had rather that all his businesse should stay, then any part of Gods seruice should bee omitted. And great reason why a

Christian should be of this minde: for if he do indeed (as he professeth) loue God aboue al, ought he not then to be more carefull of Gods glory, then of his owne commoditie? and more to care for Gods seruice, then his owne gaine? Now wee know, that Masters suffer not their seruants to be idle vpon the weeke daies, therefore, if hee loue God, he should be so much the more carefull ouer them, that they neglect not the worke of God one his day, by how much the glory of God is more deare and precious to him, then his priuate commoditie. For, as he that is a true subiect to the Prince, and loueth him indeed, wil not keepe such a man in his house that will not obey his lawes: so, he that is himselfe rightly affected to God and his glorie, will not suffer a prophane person vnder his rooffe, that will dishonour him openly, and nor care to obserue his Sabbath.

Secondly, if one beare any loue to his seruants or children, euen for their owne sakes he must see them, that they prophane not the Lords day, but that they come to such exercises, where they may receiue the spirit of God, and the chiefe good to their soules. Alway a good gouernour must gouerne for the good of those that be vnder him. Now what greater good can he do, then to vse those meanes whereby they may know God in Christ Iesus, and bee brought to saluation? So that, if one will not shew a disloyal heart against God, and an vnloving and vnfaithfull minde to his people, that he careth not for their saluation, he must see that they keepe the Sabbath so farre as it belongeth to him: namely, by bringing of them to, and keeping them at the workes of Religion.

Thirdly, the gouernours in regard of their owne good must be carefull ouer their familie in this behalfe. For, hee that will not bee faithfull to God, can neuer bee faithfull to man, and he that hath no care to serue God in the duties of religion, will haue lesse care to serue his master in the duties of his calling: as indeede they haue. For if the honour of God, and regard of their owne saluation, will not moue them, why should they be moued with their masters profit or gaine? But he that obeyeth God with a good conscience will

will labour for his master with an vpright heart, and though his master be not present to rebuke him, yet his owne conscience will checke him, and when the feare of man will not keepe him from idlenesse, and vnfaithfulnesse, the feare of God, and his commandement will restraine him: else, either he will do nothing, or that which he doth, is all with eye-seruice to bee seene of men; and when his masters eye is off, then by idlenesse, wastfulness, or pilfiring, he will hurt him more, then the faithfull keeping of the Sabbath can hinder him; for in deed, this can bee no hinderance at all, but rather a meanes to bring the blessing of God vpon them, and their laboures in the week day. As *Iacob*, a faithful seruant of God, was blessed in all *Labans* businesse: and *Ioseph*, a true worshipper of the Lord, had prosperitie to follow and accompany him in all his trauelles. Therefore, if we wil shew our loue to God, and to them, and desire that they be faithfull vnto vs, and that God should blesse their trauelles in our affaires; let vs bring them to the seruice of God, and exercises of religion on the Sabbath, and haue a care that they breake not the holyday of the Lord.

This first, serueth for the reproofe of those men, which beare this minde toward their seruants; That, so their owne worke be performed, they care not though Gods worke be neglected: Let their seruants bee carefull to doe their businesse on the sixe daies, and let them bee as carelesse as they list of Gods worship on the seuenth day; let them spend that how they will, they haue free libertie from their masters. This sheweth men to bee louers of themselues, more then of God; and proueth that they loue filthy lucre, and gaine of the world, more then the glory of God. For if Gods glory weare but as deare vnto them, as their money, they would be as impatient at his dishonour by their seruants prophane-nesse, as at losses that come to themselues, by their seruants negligence.

Oh but (say they) they be rude persons, and breake out from vs, we cannot keepe them in. Be not these deepe dissemblers? Is not this grosse hypocrisie? can you not keepe them in? who keepeth them in on the six dayes; can you make

Use I.
Reproofes of
Masters that
giue libertie
to Seruants to
breake the
Sabbath.

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make them tarry at home then? can you set them at their work, and not suffer them to be gadding? Yet that is for fixe daies space, this is but for one; that labour which then they doe, is farre more toylsome: and can you make them, will they, nill they, spend fixe whole daies in more painefull and tedious labour? and can you not constraîne them to keepe at home one day, to doe a farre more easie and light-some worke, and that for their owne good and saluation? This is miserable shifting, and plaine halting; these excuses will not hold out before God; he will shew you, that if you had made as great account of his honour and glory, and obeying his Commandement, as you doe of seruing your owne filthie couetous lust, and obeying the Diuell; if his name had beene as deare to you, as gaine, you might with as much ease, cause your seruants to spend the seuenth day in his seruice, to his glorie, and fixe before it, in your owne seruice, to your profit. But what is the cause that youth is so rude? Is it not because they haue learned it of age? why bee inferiours so prophane, but because they follow the patterne, and tread in the steppes of their superiours? how come the branches to bring forth such ill fruit, but that the root yeeldeth no better sappe? For if the seruants might see so much loue of God, & care of keeping his Commandements, appeare in the conuersation of their masters and dames, as they see lust of the world, and eagernesse after lucre, they would, at least for outward shew, be better. But now that they see, and know the disposition of their gouernours; they frame themselues thereafter, to serue him in his couetous desire, and robbe God of his honour. If the seruant should but neglect his masters affaires one or two houres in the weeke and follow his owne sports and vanities, when hee cometh home, his master would be vpon him, his dame would haue a saying to him, and he should bee so baited with rebukes, that though he had a greedie minde to bee abroad, and no great heart to stand sweating at his businesse, yet miserable feare would make him tarrie at home, rather then hee would endure the sharpe sauce, that must come after his sweete pleasure: but let him bee where hee will, and doe

doe what he will vpon the Sabbath day, when he commeth home, either his master and dame allow him in it, or else they be mute, and say nothing vnto him; or if they begin to reprove him, it is done so coldly, so carelessly, with so little vehemencie, that the seruant may well perceiue, it commeth but from the teeth outward, his master is not greatly sory within, he neuer vexeth his heart for the matter, and therefore he careth not for such chiding, he will to it the next Sabbath againe. Then secondly, this serueth for the instruction of all householders, that desire to be indeede, as well as to bee accounted Christians, that they should haue an eye to their seruants, for the keeping of the Lords day. Euen as, on the weeke day, they will call them vp, and see that they be ready to their businesse: so on the Sabbath, they should raise them in the morning, and see that they bee prepared for the worke of God; especiallie, sith the workes of their calling bee such as they doe, without any great preparation. A man may rise out of his bed, and goe straight to his ordinarie labour, as well as if he had an houres consideration: but vnlesse one haue sometime to disburthen his heart of worldly thoughts, and to fit himselfe by prayer, and holie meditation to heare the Word, hee can neuer doe it well, nor so as the Word may bee profitable vnto him. Therefore they must bee stirred vp, that they may haue time to make readie their hearts, that they come before God with a quiet and well affected minde. Now, in this dutie many of Gods children faile, euen themselves, and their whole familie take libertie to sleepe out a great part of the morning, and thinke it enough to rise, and goe to Church, not regarding any time of preparation: And hence it is, that the Exercises bee so vncomfortable, and vnprofitable to them. And secondly, the master must bee carefull to haue his familie come with him, in good and due season to the house of God, with the whole congregation. Not as many doe, that are so negligent, as that much is past before they come. The husband comes at the second Lesson, and the wife drops in at the end of the prayer, and the seruants follow when halfe the Sermon is done.

² Masters must take care that their seruants keepe the Sabbath. To rise early on the Sabbath.

Householders should be accompanied with their families to the publike seruice of God on the Sabbath day.

They

They would not doe thus at haruest worke : but hee would make them get all things readie, that they might goe together to get in his corne; and not come scattered, one now, and another anon. Why should not one therefore be as carefull for the haruest of his soule, and to eate of the bread of life, in the house of God, to come ioyfully himsele, and his wife, and bring their family with them, that they may be at the beginning, and tarry out till the ending, that they may haue they whole fruit? and not (as some doe) begone, before the Sermon end, or at least, runne away before the prayer be made for a blessing, and the blessing pronounced by the Minister: which sheweth they neuer felt the goodnesse of the blessing; they are so loath to tarry the Ministers prayer, because they want the spirit of prayer themselues, and know not the benefit of a faithfull prayer. For if the sweetnesse of Gods blessings had distilled vpon their soules, or they had euer felt the comforts that follow a prayer made in the holy Ghost, they would be more desirous of these things, then they be, and not haste so from them, as if it were a curse, not a blessing: and something tending to their hurt, not a supplication to God, for their good.

Examination.

And as they must call them vp in the morning, and bring them to the Church, so another dutie is to examine them after, and call them to account how they haue profited, If mens seruants bee sent to the Markets they will not let them goe, without taking account what markets they haue made: so, when they come from the Church, as from the market of their soules, they should question with them; to see what good bargaines they haue made for their soules, what profit they haue had by comming to Gods ordinances; and thus laying their store together, helpe one another. This serueth also for the instruction of seruants, that sith God hath laide such a charge vpon their superiors, to looke that they keepe his Sabbath: therefore they should willingly be ruled, and suffer themselues to be guided by them in this point: and as well obey them on the Lords day, to bee diligent in the workes of God, as in the weeke daies, for matters of their calling. They must not say, (as many prophane

phane seruants will) when they are called to bee instructed in religion, They will none of that: but, you hired me (say they) to doe your worke, and that will I performe: that is my couenant, and more you shall not get of mee: what needeth all this adoe about keeping the Sabbath, and comming to the Sermon? let me looke to that my selfe, none other is to answere for me. Nay, but if your Master be Gods seruant, and you Gods seruants, your master hired you to doe Gods worke, and in the Lord to doe his worke: therefore this is a prophane answere; and these ill seruants. And if the gouernors suffer them thus to sinne, they make it their owne sinne: and therefore God hath giuen them a special charge, and put authoritie into their hands to restraine them. But much more wretched are they that will runne abroad to wickednesse, or to dancing, to swilling, to wantonnesse, &c. making that their Sabbath daies worke, which is vnlawfull at any time: to plow, and to cart, bee things lawfull in fit time; but to dance, and follow watonnesse is naught euey day: much more abominable therefore vpon the Lords day. Therefore, such seruants must by force bee constrained not to violate Gods Sabbath: or, if no meanes wil serue, a Christian master must expell them, and not suffer his house to be pestered with such open rebels against God. Thus much for the duties of Gouvernours, to those of their owne familie: now the Lord goeth further, to shew how Magistrates must deale with men of an other religion: saying,

Nor the stranger that is within thy gates.

HERE he sheweth that, if a stranger come within the iurisdiction, of Christians, though we cannot command him to come to the exercises of religion, yet the Magistrate must not suffer him to do any publike worke, to pollute the Sabbath. For by *thy gates* here is ment within thy liberties. Hence then, in that the Magistrate must looke to forriners, this generall doctrine may bee gathered, that it is our dutie, being Christians, not onely to keepe the Sabbath our selues, and to looke to those that are belonging to vs in familie,

Doct.

Regard must be had that strangers shall not openly violate the Sabbath. Neh. 13. 22.

Doct. J.

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familie, but so farre as we can, euen to strangers, or to any other. And this is that which is commended in *Nehemiah*, that when heathen men that knew not God, nor cared for the Sabbath, came with wares to Ierusalem on the Sabbath day, he shut the gates against them, and told them, that if they did so any more, he would lay hands vpon them.

Reason. I.

And there is great reason why one should bee carefull of those of other congregations, and of other places. For, if wee haue the true loue of God in vs, it will grieue vs to the heart, to see Gods name dishonoured, and his lawes broken, of any one whosoever: and therefore, so much as in vs lies, wee must repress all such practises, who euer they bee that doe them. Also, euery man is bound to loue his enemy, yea, his enemies beast; and if hee see his enemies beast vnder his burthen, he must helpe him vp. If one must helpe a mans Oxe or Ass if he be burthened: much more his soule that is burthened with γ sin that wil kil it, if it be not remoued. No man is so sauage, that if he see a blind man running into a well, wherein he may be drowned, will say, Let him goe, I care not, he is none of my familie, nor of my friends; though he be not, mercy is to be shewed to all, and nature in such a case wil teach one to run and call vnto him, and hinder him by what meanes he can: so for the soule much more, if wee see a person who is in truth blinded through ignorance, and knoweth not the danger, readie to cast himselfe into the pit of hell, mercy will moue him that hath any true mercy, to seeke to reclaime him.

And then in regard of the good of the whole congregation, one must hinder strangers from giuing such ill examples. For, though at the first, it seemes a small thing for them, to doe what they list, because they bee not of our familie nor congregation, yet is it exceeding dangerous. For our nature is so subiect to infection, and we are so easily drawne to euill, that if one suffer a stranger, at length his Children and seruants will learne, and come after to doe the same things. So that, for our owne sakes, wee must bee diligent to cut off occasions, and warily to preuent danger; for one house on fire may burne the whole towne. And if a stranger
would

would buy an house in the towne, and then bee so foolish as to set it on fire, men would not let him alone, for feare lest it should also catch their houses: and so in truth, if the fire of sinne kindle in the heart and practise of a stranger, and we seeke not to quench it and suppress it, it will not tarrie there long, it will catch some in the congregation, and set them on burning also. Therefore, in loue to Gods glory, to our neighbours soule, and to our selues, and those that bee neere vs, we must labour by what meanes we can, to hinder euen a stranger from breaking the Sabbath. Now if one must hinder strangers, how much more those that are borne, and dwell in the same place, our neighbours, children, or seruants? If we see such prophaning the Sabbath, we should much more hinder them, by admonition and reproofe, but especially if wee see them runne to things that bee simplie euill; and in their owne nature at all times vnlawfull. Therefore, for men that bee of some account and note, in the congregation, to come among headie young people, and see them caried violently to dancing, to gaming, or any such leaudnesse, on the Lords day especially, and let them goe on without any rebuke or exhortation, neuer telling them of it, nor dehorting them from it; this sheweth that there is but a little loue of God in such, and that they haue little regard of themselues, and of their owne families. And in truth this is a great cause that maketh wickednesse grow so fast, and sinne to bee practised with an high hand, and youth grow to such shamelesse and impudent boldnesse, because the Minister fighteth alone against sinne; none else will open his mouth against it, or discountenance it. Hee that would not stand by idlie and carelesly, and see his Oxe fall into the ditch, but would help him out; will look on, while his neighbours run headlong to hell, and say not a word to reclaime them. This remissenesse of men that are in some estimation in the towne, maketh proud youths oft times so audacious, as to set themselues openly against the Ministers doctrine, and as it were by their practise in the heate of lust, to contrarie him, euen when he is reprobuing any sinne, when the

Doctrine

Doctrine is yet hot, and the sound of this voice is scarce gone out of their eares, then to run openly to gain- say that which was taught in the Church, so soone as they come out of the Church. This strength of impietie proceedeth hence (I say) that the Minister hath no helpe, none hath zeale of Gods glorie, nor sheweth himselfe grieued, at his dishonour; none hath so much charitie, and compassion ouer his neighbours, as to seeke to pull them out of the danger of hell fier: for if but two, or three, or some more of the ancient men that haue some authoritie and sway in the congregation, would ioyne their hands with the Minister, and set in with their priuate rebukes, to make his publike reproofes forcible; younger people would bee more ashamed to sinne, and learne to behaue themselves more soberly, and not by so open disobedience to bid battell to the publique doctrine of the Minister. Therefore this slacknesse and coldnesse is much to be re-
prooued.

2 Then secondly, this is for the encouragement of those that doe desire to helpe others out of this or any other sinne: they may boldly with an vpright heart and good conscience rebuke a Sabbath-breaker. And whereas they will object; Why, what is that to you? If I sinne my selfe, I must perish my selfe; what haue you to doe with me? They must know, that euerie one hath to doe with them; for he is to loue them, and to loue the congregation, and to loue Gods glorie, and therefore as much as he can to disgrace sinne. For, though sinners beginne to set sinne on foote; yet, if some godly wise man will encounter it with a sound admonition and sharpe rebuke, that will dash and disgrace it, as much as the wicked persons support it; so that it cannot get the head so soone. Theirfore, because they be men that sinne, and it is Gods law that is broken, and the whole congregation may be infected and poisoned, if strangers might be permitted to worke open iniquitie: he that hath a sound heart to any of these, hath good warrant, and ought to be forward to vse a preseruatiue against this poison, and to stand for Gods Commandements, and the Saluation of man. Let wicked sinners, while they will, accuse them to be busie bodies, yet God will
cleare

cleare them, and they shall find by good experience, that it is better to displease men by doing good, then to offend God by doing euill, or omitting good.

Exod. 20. 11. For in six daies the Lord made heauen and earth, the Sea, &c. and rested the seuenth day.

BEcause this Commandement is much oppugned, by following the euill practise of great men (for almost al men breake it) therefore it is confirmed from the example of the great God, which is able to counteruaile all theirs. As if hee should say; if you will be led by example, follow that which is most perfect. Now what more perfect example, then the example of God? who hath proposed himselfe for a president to be imitated of vs. Sinfull men breake it, but the holy God keepes it, and would haue you keepe it; whether example is it best to follow? God made an end of all in sixe daies, and ceased creating on the seuenth day, therefore hee would haue you cease from the workes of your vocation also on the seuenth day. For as concerning the workes of preservation, Christ saith, Ioh. 5. 17. My father worketh hitherto, and I worke. But hee ceased from workes of creation. So that the reason stands thus. God left no worke of creation till the seuenth day, but ended all in the sixth, therefore hee would haue you end al your workes of vocation in six daies, and imploy the seuenth onely in workes of piety and mercie.

Hence then we learne this doctrine: that whosoever desireth to liue godly, must propose the example of God to himselfe to imitate. Thus Ephes. 5. 1. the Apostle wisheth them to follow the example of God as deare children: hee had before exhorted them to courteous behauour and gentleness: but he hath done me wrong, saith some man, how can I deale kindly with him? why, saith the Apostle, freely forgive him. But who would put vp this wrong patiently? God would: and therefore do you follow God, and imitate him. God doth not presently seeke reuenge, if any man breake his lawes, but vseth all gentle meanes to bring him to repentance,

Doct.

He that will liue godly must imitate Gods example.

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penitance, and to cause him to turne : so doe you, then you tread in Gods steps. Indeede some froward man would take a more violent and boisterous course : but if you will bee accounted the child of God, bought with the blood of Christ, and regenerate with the spirit of God, you must rather be directed by his example, then mans? and then there is no better argument that you are the Son of God, & no surer prooffe that hee hath begotten you to life eternall, then when you grow like vnto him, and shew foorth his image in your life.

Now, the reason why it is best to set God before vs as a paterne, is, because his example is so absolute in all fulnesse of perfection, that no exception can bee taken against it. Bring the example of man, and there is something, against which a man may except to lessen the force of it. As *David* and *Peter* and such good men haue had their slips, and no man liueth so holily, but as *Saint Iames* 3.2. saith, *In many things we sinne all*. But the example of God is so exact, and altogether righteous, without any spot at any time, that no such thing can be alleaged against it.

2 Secondly, if one make God his example, hee shall grow better and better, because still hee shall come short of the marke hee aimeth at, and neuer bee able to attaine to the perfection which is in his example : so that still he shall haue calling, and cause to increase, and go forward. If one set man for his coppie, either he may write as well as his coppie, or at least hee may imagine that hee doth, and then he stands at a stay, and thinketh hee hath profited sufficiently : but this example is not subiect to such conceit ; no man either can or will dreame that hee can be as good as God : so that here is still occasion of mending and increasing.

3 Thirdly, hee that followeth the examples of man, hath great meanes of pride, and to bee puffed vp : for, comparing himselfe with men, he is not put in mind of his faults, but rather thinketh, This and this I haue done better then the most, and in most things I am equall to the best, and so is in great danger to bee puffed vp : but now, when hee (leaving men) looketh to God, hee seeth so much imperfection in himselfe, and such infinite righteousness, and goodnes in God, as that

that vpon this comparison hee groweth more humble, and lowlie, and to know himselfe more; so that though hee grow better euery day then other, yet he thinketh worse of himselfe euery day then other; and hath a greater insight into his owne corruption, by how much he gets more strength against his corruption. In these regards therefore, and for these reasons, it is most safe and profitable to make Gods example a rule for our selues, and to follow it so neere as we can in all things.

This then may serue for the confutation of those men, that letting passe Gods example, as nothing pertaining to them, thinke to dash all Commandements, and all rebukes, with this one answer, That all men doe so: as though that were a sufficient buckler to beare off all Gods Commandements, and the force of his example, because the example of the most men is contrarie. As namelie, in this one Commandement, which God (of all the rest) hath most strongly fenced with reasons, and among other, with one, drawne from his owne practise and example. Come to Sabbath-breakers that abuse it to sinne and vanitie, and say, how dare you bee so bold as to breake Gods expresse law, with so high an hand, and thus to prouoke him to his face? Why, say they, wee hope wee bee not they alone that play vpon the Sabbath day; wee shall doe as well as others. All the townes round about doe the like. But why should we not looke to Gods commandement, and example, rather then to wicked men? would a father take this for a good answer, if he should say to his childe, Why doe you sweare, lie, or steale? know you not that it offendeth me, and I grieue at it? If hee should answer, Why should you chide me? I hope I am not the first that ever swore, other children haue lied, and stolne before me, what neede you bee angrie with me for the matter? No father would endure such an answer of his child: this manner of defending were worse then the fault. But so wee deale with God: hee sends his Ministers to re-prooue vs, and say, why do you dishonour the name of God, and sin against him by breaking the Sabbath? Why, I hope others doe so as well as I, and my betters doe vse it, this is a

Vse 1.

No good answer
were to say all
men doe so.

most common answere. But should not a child be ruled by his father? should not a seruāt follow his master? And should not the children of God imitate God, and be content to bee ruled both by his commandement and example? What a miserable thing is this, that wee will forsake the light, to runne to darkenesse: and leaue God to follow *Belial*! The way is not broad that leadeth to heauen; neither doe many walke in it, their sins be no warant for vs to sin: but if we be of God, let vs follow God, as deare children. So, the Apostle sheweth, that if we be in Christ, wee must walke as Christ walked. Euery member goeth the same way with the head, whereunto it is vnited, and whereby it is guided. If Christ bee our head, let vs walke in the light wherein hee walked: let vs tread in his steps of meekenesse, of denying the world, and of placing our ioy in heauen: and those vertues that shined in him, let them appeare in vs, though not in the same measure, yet in the same manner and truth. For the like measure is impossible vnto vs: but some likenesse of truth and vprightnesse, is not only possible, but so necessary, that without it, we can haue no assurance that we are in him.

1. Ioh. 2. 6.

Vse 2.

This serueth likewise for the encouragement, and comfort of Gods children, that liue in such prophane places, where they can haue no patterne of godlinesse in man, or any that will ioyne with them in any holy thing, as oftentimes fals out: then the diuell is readie to hinder them from all good proceeding, with this obiection, What? will you bee singular? will you be alone without any example? No, they are not without example, but they follow the best example, euen the example of God: and it is far better to be led by his example to heauen, though foolish men mocke them; then by the example of sinners to be drawne to hell, and haue God to plague them. His only example should more encourage and strengthen vs, then all their contrary practises discourage and feare vs. Therefore let the world go which way it wil, we must walke in the waies of our God, and make him our president in all our actions.

In fixe daies the Lord created heauen and earth.

IN this example which God hath proposed, we may consider something of the power of God in the creation: And in that he spent no longer time then fixe daies in making the whole world, we must vnderstand by this, that God is able to bring to passe great matters in a short time, and by small meanes. The forming of the world, one would thinke, needed some time, in regard of the workmanship thereof, and many daies of making prouision for so greate a building; but when God would be the workman, & take in hand so great a matter, what time tooke he to finish it? he began and ended it, and all within the compasse of fixe daies, and left not the least creature vnmade till the seuenth: and he tooke so long time; not because he needed such a space, (for he could haue done it with as much ease in an houre, yea in a minute of an houre, as in fixe daies) but hee hath diuided the whole into fixe daies worke, because we might haue a fitter occasion, and be better mooued to consider of the seuerall creatures. For if he had folded vp all in an houre, then it had not been so easie and plaine for our meditation. From the creation then here mentioned, this generall doctrine may be learned, That the Lord most easily and speedily brings most wonderful things to passe, As it is said, Psalm. 33. 9. *He spake, and it was done, he commanded and it stood.* Though it bee an incomprehensible worke to create the world without matter, and to preserve it without meanes, yet it was easie for God to effect it, as to will it; and to stablish it, as to begin it.

God can doe great things in short space, and by small meanes.

Doct.

This mightie power of God, in doing great things by small meanes speedilie, appeareth likewise by other examples in the Scripture. As *Nebuchadnezzar* the mightie Prince and Monarch of the world, when hee was walking in his Princely Palace, in that great citie of Babel, which was the seate of his kingdome: yet how quicklie was hee stript of all? how soone deprived of his kingdom? so that hee had not so much as an house, yea, a poore cottage to put his head into; nay, not one ragge to couer his nakednesse, nor a dish

Daniel 4.

to drinke in, not a morsell of the coursest bread to eate; but of a king, became more miserable then the basest beggar; yea, as miserable as a beast: so that from the highest top of prosperitie, he was cast downe to the extremitie of miserie. And then, when he was at the worst, his wit and reason gone, his forme and beautie departed, and hee a misshapen creature, his haire being growne like Eagles feathers, and his nailes like birds clawes, altogether deformed, not like a man now, and his kingdome possessed by others for seuen yeares space; yet so soone as he looked vp vnto heauen, his wit and discretion was restored, his beautie and fashio renewed, and hee established in his kingdome with as full power, and authoritie, as ever before. But these wonderfull alterations, in how little time were they wrought, when God tooke in hand to worke them? euen in a moment. So, in Egypt, God vndertooke to deliuer his people from *Pharaohs* cruell tyranny? but what armie had hee for that conquest, and who shall be the Captaines? *Moses* and *Aaron*, two old men, the one eighty yeeres of age, the other eighty three; these must goe themselues alone. But how were they furnished against *Pharaohs* resistance, and to take the Israelites perforce from his seruitude? *Aaron* must haue nothing, but he must speake what *Moses* bad him; and *Moses* must carrie his shepherds staffe: weake men, and weake meanes, one would think, to make an assault vpon so great a King. If a carnall man had seene these two going against *Pharaoh*, and thinking to set the Israelites at libertie, by strong hand, he would haue iudged, that Israel should haue been in slauerie vntill this day, vnlesse there had bin better helps then these, for their deliuerance: but God, taking in hand to worke by these meanes, we see of what power, and force, that staffe was; that when *Moses* but held it vp, it brought such plagues vpon *Pharaoh*, and all Egypt, that all the Kings in the world could not haue vexed and troubled him more, with all their power. Hee neuer shooke his staffe in vaine: but still some notable plague followed that vexed the whole land. With this staffe he strake the waters, and they were turned into blood; hee held vp his staffe towards heauen, and there came Grasshoppers,

pers, Flies and Thunder; and when he had wounded the land by any of these plagues, he could as easily cure them, and in as little space. One word vnto God dy *Moses*, made all whole againe.

So, for our redemption: a poore Virgins sonne, that was despised and reiected of men, that had no wealth nor authoritie in the world; nay, had not so much, as an house to put his head in; he must come and bee brought forth before a Iudge, and there bee condemned, scourged, mocked, spitted on, crowned with thornes, and at length must be carried away, and hanged vpon a Crosse, and beare the paines and anguish of Gods curse, in his soule, vpon the Crosse: and by these meanes God must be set at peace with man, a perfect reconciliation made, and all former sinnes, and enmitie, betwixt God and man, put away. This greatest worke that euer was done (when heauen was purchased for man, sinners made iust before God, and miserable men of the earth had the right of an immortal Kingdome in heauen bestowed vpon them) was brought to passe, and fullie effected by these meanes, that to mans reason, of all things seemed the most vnlikely to bring it to passe, being a matter of such wonder and difficultie.

And so at the resurrection, what great changes shall there be wrought in the twinkling of an eie? those that haue lien in the dust, rotten some thousand of yeeres, shall bee raised from their graues made aliue and stand on their feet: And that body, which when it was in the best estate before, was subiect to paine, and al kind of misery, and euen death it selfe, and since that time had been turned into dust, deuoured of wormes, and as it might seeme, brought to nothing, shall in a moment (if it bee the body of a faithfull Christian) be freed from mortalitie, from being subiect to diseases or any affliction, and shall bee made immortall, and incorruptible, and like to Christ Iesus in glorie. So wonderfull, wee see, be the workes of God; so mightie he is, and so full of power, that in the shortest time, and by those that seeme the weakest meanes, he can bring to passe the most glorious effects that can be.

*Use 1.*An excellent
comfort for
Gods seruants
in any distresse

Mark 9.21.

2.King.4.

This then (if we often meditate vpon it) will serue wonderfully for the comfort of all those children of God, whose case is so grievous, intangled with so many perplexities, oppressed with such ruines both of bodie and estate, as they thinke it impossible to get out, and to be repaired againe, or at least, that it will be a long time first. For, if wee could but belecue Gods almightie power, all things are possible to God, and all things are possible to the beleeuers. It maketh no matter, what the disease bee, so God bee the Physitian; it skilleth not, what distresse a man be in, so God take in hand to helpe him. He can as soone cure the deadliest wound, as the smallest scarre, and bring one out of the greatest miserie with no meanes as well as out of the least misery, with all meanes. Oh, but I am poore, owe much, and haue nothing to pay. No matter: So was the Prophets wife; yet the little oyle in the cruse held out to fill so many empty vessels, that she was restored, and made in better estate then euer before. It is not to the purpose, how weake our meanes be, and how great our ruines be, so that the great and strong God put to his hand to helpe. No man was euer more dejected then *Nebuchadnezzar*, brought from a King, to be worse then a begger, from a Palace to the briars and bushes, from Princely robes to extreme nakednesse, from ruling ouer men, to bee ranging among wild beasts; and yet none in a lesse time, and by lesse meanes, aduanced to an higher outward estate then he. And as God worketh beyond all likelyhood for the outward estate of men: so doth he much more wonderfully for the soules of his seruants. Though there be great sinnes, hideous darknesse of mind, and hardnesse of heart, peruersnesse in will, disorder and rebellion in all the affection; yet, if wee can cry to God, and power out our soules and teares before him: then, though we were as farre overwhelmed with miserie, as was *Ionas* with the waues of the sea; yea, though wee were buried in the shadow of death, as he was in the Whales belly; yet God wil heare and helpe vs, as he did him. Though we were shut vp in a dungeon, tied with many chaines, and oppressed with many sinnes: yet, if then we cry vnto the Lord in our trouble, he will deliuer vs out of distresse, and he will breake

breake the gates of brasſe, and burſt the barres of iron aſunder: Pſalm. 107. 13. There is not the leaſt ſinne or miſerie, but it would be too hard for vs, if we had nothing but our owne ſtrength to helpe vs. And there is not the greateſt ſinne or meſery, that ſhall hurt vs or preuaile ouer vs, if wee haue the ſtrength and power of God to hold vs vp. Therefore Chriſtians ſhould take comfort in their afflictions. Can God raiſe vp the body, when it is dead in the graue, and glorifie it, when it is rotten in the earth? and can he not raiſe one out of ſome debt, or meſerie of his eſtate? Oh but then he loues the bodie. And doth he not loue it as well now? Nay, God uſeth his infinite power now, for the helpe and preſeruation of his children, as he will uſe it then for their glorification. If we cannot beleue that God can helpe vs now, how ſhal we ſay, wee beleue he will raiſe our rotten bodies out of the graue, ſith we haue the ſame power and promiſe for the one as well as for the other? Therefore it is a great fault and ſhame for Chriſtians to ſit down diſcouraged. Is Gods power leſſened? Is his hand ſhortned? hath not hee ſaid that he will not faile vs, nor forſake vs? and that a little that the righteous hath, is better then all the great riches of the wicked? Gods bleſſing can doe more then welth: and hee alone is better to vs, then if wee had all the world without him.

Eſa. 59. 1.
Heb. 3. 5.
Pſal. 37. 61.

This ſerueth likewiſe for the terror of wicked men. God can as eaſily ſet heauen and earth on fire, and bring them to nothing, and that in as little ſpace, as he made them of nothing: then much more can he bring to deſtruction baſe ſinners, notwithstanding all their worldly helpes. if he be their aduerſary, as indeed he is a profeſſed enimie to all proud and wilfull ſinners.

They flatter themſelues, it ſhall be wel with them, becauſe they be vnderlaid with wealth, ſupported with frinds, moulded and fenced with pollicy: but how ſtands the matter betwixt God and them? are they his inheritance? is he reconciled vnto them? Nay (though they will not in word ſay ſo, yet their life proclaimeth it) they do not greatly care for his fauour; for they ſpare not to breake his law vpon any ſmall occaſion;

occasion; surely then let them know, that they are in no safetie; God can pull vp their defence, and pull away their props and supports. Hee can as easily bring a rich man to hell, as a poore: and as soone ouerthrow the estate, and damne the soule of the greatest Prince, if hee be naught, as of the basest beggar. Therefore those, that leauing God, leane to worldly props, shew that they litle beleeue the power of God, and little thinke of the creation of the world. Thus much for the example of God. Now the last reason is drawne from the end of the Sabbath (namely that God hath consecrated it to bring a blessing on the keepers of it) in these words,

*Wherefore the Lord blessed the seventh day,
and hallowed it,*

Here God sheweth, that, if none of the former reasons will preuaile with vs, yet we should be moued with our owne benefit to Sanctifie the Sabbath. For nothing is more auailable to bring a blessing on soule and body, then the religious keeping of the Lords day. For God hath appointed it, to the end that he might haue occasion to communicate his goodnes to the diligent obseruers of it. For so it is ment, when he saith the Lord sanctified the seventh day, that is, he set it a part for his owne vse, and blessed it, that is, appointed it for a meanes of blessing to all that faithfully obserue it.

Doct.

The way to
get true blef-
sednes, is to
sanctifie the
Sabbath.

From hence we may learne: that the way to get true blessednesse, is, to keepe holy the Sabbath, this is the most direct and sure meanes to get all comfortable prosperitie. One reason is, because God hath sanctified it to this end. As Isai. 56. 47. where the Lord promiseth many singuler graces to all that sanctifie his Sabbath, of what nation or condition soeuer they be. He shall haue his heart filled full of spiritual ioy; God will giue him the spirit of prayer, and heare his prayer; God will giue him abilitie to serue him, and accept and reward his seruice. And Isai. 58. 13. 14. If one will keep himselfe from polluting Gods holy Sabbath, and obserue it carefully, then hee shall delight in the Lord, that is, God will so shew his fauor and loue to his soule, as he shall be ioy-
full

full in God: so blesse his heart and conscience, as that he shal feele that God is his God, loueth him, and careth for him, so that he shall bee glad and reioyce in this, and find Gods blessing vpon him, both in heauenly, and earthly things, for the mouth of the Lord hath spoken it. What euer flesh and blood object, yet we haue the sure promise of God, which shall be found true and faithfull. So Iere. 17. 24. the Prophet hauing foretold the destruction of Ierusalem, prescribeth a preseruatiue to them; which, if they would take, as yet their case was curable, and that would helpe all: namely, to forbear their worldly businesse on the Sabbath, and to doe the workes of the Lord; and then they shall enioy their Citie, their houses and their wealth, with all prosperitie and abundance. So that we see, that for soule and body, Gods promise is, that the sanctifying of the Sabbath will bring comfort and happinesse to both.

Contrariwise, if we be negligent and carelesse of the Lords day, we draw his curses vpon our owne heads: as Exod. 31. 12. &c. where God commandeth them, that they should abstaine from all workes, and keepe it holy: for if they did worke, euen in making garments, and things for the Temple, which seemed to pertaine to God (much more in things of their owne) this euill would follow, they should die the death; this is the punishment of polluting the Sabbath, to be inflicted vpon the bodies; and this, God doth execute daile euen among vs. For though the law of the land taketh not hold on such persons, to put them to death; yet God many times giueth them ouer to commit some sinne which deserueth death by mans law. And the first cause of all, and that at which God striketh, and which their owne soules feele most heauy (as appeareth by their daily complaints, when they are brought to execution) is, that they neuer regarded the Sabbath, neither had care to heare Gods word, and to spend the day in duties of religion, and in prayer, but followed after vanity, and their owne lusts; and therefore God iustly punisheth their impiety against the first table, by giuing them vp to commit such vnrighteousnesse against the second. And though the Minister cannot excommunicate

The dangers
that Sabbath
breakers
runne into.

Dod, J.

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cate them, and cast them out of the congregation. yet God excommunicateth them, that in their soules they are cut off from the Church; they haue no life of grace, no fruit or working of the word and Sacraments, more then of any idle tale, or humane story : no grace wrought by the meanes ; no death of sinne, no hope nor desire of heauen, but are dead in sinne ; while they liue in the flesh. They may say indeed, and say true, that the obseruation of the Lords day is tedious vnto them, that they can see no good by the exercises thereof, they be so vnpleasant, and so vnprofitable to them. They haue no benefit thereby. But why is this? Not because Gods ordinance wanteth force and vertue, but because they want reuerence, and conscience, and being wicked, contemne it. Therefore their soules be cut off, their hearts hardend : and thus in stead of receiuing the blessings, which God hath promised to the keepers of the Sabbath, they are plagued with the indgements which hee hath threatned against the transgressors of it. Also Ier. 17. 27. he saith, if they pollute his Sabbath, hee will kindle a fire in their houses, that shall not bee quenched. For their outward estate they be no gainers that breake the Sabbath: for God wil either consume their goods with fire, or send a curse, which like an vquenchable flame shall deuoure all their substance. So that, if we would not be guilty of death, and haue our soules cut off from Communion with Christ, and his Church, and our goods also consumed and brought to nothing, by the vengeance of God, then let vs keepe his Sabbath holy, and bestow it in holy exercises. Sith therefore God doth promise a blessing vpon those that Sanctifie his Sabbath, that they shall thrue in the Lords house, and in religion, and in other worldly matters, so farre as may stand with true prosperitie : Sith hee hath spoken this, and that must stand which goeth out of his mouth; therefore it is for their comfort, that the blessing of God shall attend vpon them, whether they haue little or much. If they haue abundance, the abundance shall bee for their good, to bee more abundant in good workes ; and if they haue but from hand to mouth, God will prouide, that yet they shall not want necessary things, but he that brings the day, will bring
food

food and maintenance for the day ; so that hee needs not to care for to morrow, but let him cast his care vpon God, whose truth it concerneth to care for him. And this they are sure of, that they shall haue a soft heart, and a quiet conscience, and shall receiue comfort from Gods promises. And if one thriue in Gods house, hee need not feare, nor doubt how he shall doe in his owne house. One may know how hee shall speed at home, by looking how hee serueth God in the Chruch. If he keepe an holy rest, with an holy heart, he shall haue rest to his soule, peace and ioy to his conscience, and be set in so sure an outward estate, as that nothing shall befall him for his hurt.

But then, if one wil haue this blessing, he must keepe these three rules. First let him make it a delight to keepe the Lords day, and his ioy to doe the workes of the Sabbath; let him long for it, before it commeth, and be glad when it commeth: because it freeth him from all worldlie cares and thoughts, and then he hath a commandement more especially, to cast his care vpon God, and not to trouble himselfe at all with them. And, so he saith in Esay 58.13. *Call it a delight, to consecrate it to the Lord, that is, take you as much delight in doing the exercises of religion, as many doe in the workes of their callings or refreshing; and also much more: for they be more easie, comfortable, and profitable by farre. We must come as hungry to the house of God, and with as good an appetite, as to our dinner, or supper, at home: For God keepeth the best house; he maketh the best cheere, if we can bring a good stomacke to the bread of life, that he breaketh vnto vs. But if one be loth to come, and must be drawne as a Beare to the stake, let him make account that the Preacher will baite him, and trouble his conscience; for, comfort he can lookè for none. Therefore, if we would haue blessing by the Sabbath, let vs keep it cheerefully, knowing that God loueth a cheerefull giuer.*

Rules to be kept of those that expect a blessing for keeping the Sabbath.

2. Cor. 9. 7.

2

Secondly, one must labour to doe al the duties of the Sabbath, both those that must be done before the Sermon, and those that must be done after: Let no ordinance escape vndone: vse meditation on Gods word & works, hearing, reading,

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ding, praying, singing Psalmes, conference, workes of mercy, and of euery thing something, so farre as wee haue abilitie and opportunity. But, if we will performe them remissely, and by peeces, doing this, and leauing that vndone: either vsing no preparation before, or making no application after, either no publike, or no priuate prayer, then, it may be one shall find some blessings: but the fewer of these of hee performeth, the fewer blessings hee shall haue. Hee that doth the workes of Gods seruice by halues, shall (and it is iust he should) find the comfort and benefit of them by halues.

Thirdly, as one must doe all the duties, and that with delight, cheerefully; so, he must keepe the whole day; he must doe all the duties, and also spend all the time in these duties, hee must continue from the beginning to the ending. As *Psalme 92.2. To declare Gods louing kindnesse in the morning, and his truth at night.* So that the Sabbath must be spent, both morning, night, and all the day, in holie duties. One must forbear worldly businesse, yea, worldly thoughts, the whole foure and twentie houres; for if we giue our thoughts libertie to runne after the matters of the world, in the night, we breake the Sabbath in part. And here many faile; that out of the Church will bee talking with their neighbours, and musing with themselves about earthlie affaires, and thinke they haue made a good hand, if they spend the most part of the day, till after the euening exercise, in works of religion, and then they make no question to take their recreation, or to goe about their businesse if occasion be. But he that commandeth to keepe it in the Church, biddeth vs keepe it in the house, as to heare him, and speake to him in publike, so to speake to him out of our hearts in priuat: and not to giue our selues leaue to thinke the least thought of any worldly businesse. Now then, if we seeme to make conscience of the Sabbath, and yet doe want that blessing which wee looke for, let vs looke to our selues, and we shall see that we are halting in some one of these: either wee keepe the Sabbath lumpishly and heauily, that it seemeth as a tedious burthen to vs, or else we doe some one or two duties, and leaue the rest vndone: or lastly, if wee doe all the duties that are to bee done, and that

that cheerefully, wee are wanting herein, that wee obserue not the whole day, but keepe some part of it from God to our selues. And accordingly, as any man commeth short in any of these duties, so hee commeth short of the fruit of the Sabbath. But if one labour with ioy to doe all the duties of the Sabbath the whole day, he shall finde in his owne soule, that it is in truth a day of blessing, and bringeth more ioy and comfort, yea, and a greater blessing with it, then all the weeke besides. And so much for this fourth Commandement, of the Sabbath.

The fifth Commandement.

Exod. 20. 12. *Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giveth thee.*

Hitherto the duties of pietie to God, out of the first table, haue been handled. Now follow the Commandements of the second Table, concerning the duties of righteousness towards our neighbour. This is the first Commandement of the second Table, vpon which all the rest doe depend. As in the first Table, the keeping of all the Commandements following, dependeth on the keeping of the first: so here, if this first Commandement were well obserued, both of superiours, inferiours, and equals, there could be no disorder against any of the Commandements following. For all disorders in the other, doe flow from hence, that either superiours are negligent in performing their duties of gouerning: or else inferiours are proud and stubborn, and refuse to obey their superiours: or equals be enuious or ambitious betweene themselves. The summe of the Commandement, is to shew, what duties we owe one to another in respect of their and our place and calling. The words contain a commandemēt, and the reason of it. The commandement in these words, *Honor thy father and mother.* The reason in the words following, *that thy daies may be long in the land.*

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Doct.

All due honour is to be giuen to our Superiours.

land which the Lord thy God giueth thee. To honour heere, is to regard and reuerence in heart, and to performe all outward duties. Father, that is, all superiors in what place soeuer set about vs. From this word (*honour*) is to bee gathered the first generall doctrine of the fifth commandement, *viz.* that al duties are to be performed to our superiors, with such honour as is meet for them, which the words themselues doe plainly teach. If we would testifie our owne loue and subiection to them. If we would haue our seruices comfortable to them, and acceptable to God: then let it appeare, that we are not drawne to them by compulsion, but led by conscience, with due regard of their persons, and the place wherein God hath set them. When *Ioseph* was to giue maintenance to his father, and his whole familie, he neither did it with arrogancie in respect of his owne ability and greatnesse, nor with discontentment at the charges he was put to: but so ministred to *Iacobs* necessity, as that hee detracted nothing from his reputation. Notwithstanding his great dignity and preferment, hee did relieue his father with as great humilitie and reuerence, as he would haue receiued relief at his hands, if he had bin cast vpon his finding. And so for Seruants. The Apostle requireth them, *1. Tim. 6. 1.* not onely to doe their masters worke, but also to honour them in behauiour, and to account them worthie of all honour in their hearts. For they could not shew contempt to their gouernours, without dishonour to religion. If *Peters* counsell had been good for Christ to follow, as it was not, yet he was much to be blamed for the manner of it, in that he deliuered it to his master with a rebuke. And for the dutifulnesse of a subiect, wee haue a worthie president in *Nathan*: who when hee came to *Dauid*, to offer his counsell vnto him, for the benefit of the Kingdome and posterity, made obeysance to the King downe to the ground, *1. King. 1. 23.* Hee yeilded him as much reuerence comming to do him good, as he would haue done, if hee had sought preferment at his hands. And the contrary was found in *Ioab*; who indeed aduised *Dauid* to that which was expedient to be done, *viz.* that hee should shew himselfe cheerefull to his people, that fought for him, but

but with such contumelious taunts, and iniurious and false 1. Sam. 19. 5. 6.
accusations, as that no thanks was due to him for his seruice.
It is required of vs, that wee should honour all men, euen in-
feriours, as wiues and widdowes, in doing them good, with-
out their disgrace: and therefore much more is it due to our
gouernours and rulers.

This serueth for the reproofe of many seruants and chil-
dren, that depriue themselues of all the commendation of
their obedience. For if they frame themselues to bee offi-
cious in one thing, they will allow themselues to be offen-
sive in many other. For, either they grow to be murmurers,
if their turnes be not serued to their liking (and so deprau-
e their masters or parents,) or else masterfull and arrogant,
and will endure no admonition, nor receiue any reproofe or
direction. The same fault is also to be found in diuers wiues,
who though they be frugall and thriftie, and so helpe to in-
crease their husbands wealth; yet, they peruert, and corrupt
all their actions, either with boasting, or vpbraiding, or pub-
lishing their infirmities, or other distempers; that many times
they bring more vexation to the heart by their passions,
and vnquietnesse and discredit to their names and houses by
their indirect courses, then helpe them in their estate with all
their industrie. So dealt Zippora with *Moses*; she helped him
indeed to saue his life by circumcising his Sonne, which him-
selfe in extremitie of sicknesse was not able to performe: but
then she rated him, and inueighes against him, calling him a
bloodie husband. Exod. 5. 25.

Thy Father.

THis is the first reason, whereby God would mooue in-
feriours to obey; Because he is thy Father. In that God
makes this his reason, why the child should obey his Father
because he is his father, wee gather this doctrine; That the
chiefe motiue to obey superiors, must bee the particular
iurisdiction, which God hath giuen them ouer vs, and that
speciall bond, whereby hee hath tied vs vnto them. If God
haue made him the instrument of thy life and maintenance,
N and

Dod, J.

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Ephes. 5. 22.

and set him ouer thee, thou must for this cause performe all duties of honour vnto him. So in the Prouerbs, *Honour thy father that begat thee, and thy mother that bare thee.* As if hee should say, honour thy parents, and be dutiful vnto them, not because thy be rich or in great place, nor for any respect so much as this, because they be thy parents: Be thy father and mother, how euer rich or poore, thou must be obedient. So the Apostile speaketh to wiues, *Wiues obey your owne husbands* vsing this as a reason, because they be your husbands. If God haue appointed them to be your heads and gouernours, you must submit your selues to them for this cause; and in obedience to the commandement. Howsoeuer they bee otherwise froward and foolish, if they be yours: then you must performe your dutie to them.

So, for seruants: the point is not, whether hee bee a poore man, or a rich, a simple man and ignorant, or wise and discrete, in whose seruice they liue: but, is he thy master? hath God made him thy gouernour? then, for the time that thou art his seruant, he stands in the place of Christ vnto thee, being of his familie: and is to be obeyed, as if he were the most wise and honourable in the world.

Use 1.

Parents poore estate is no warrant for children to be vndutifull.

The vse of this, is to confute those wretched and miserable children, that take occasion to bee vndutifull, because their parents be poore and low, in disgrace, and smal account among men. But, be they so? then the child ought so much the more to honour them, or else he addes affliction to the afflicted. The more they be discomforted by others, the more need they had to be comforted by their owne. Therefore, so farre should wee bee from contemning our parents, because they be low and afflicted, as that we should shew more reuerence and honour to them, that wee may be a comfort and reliefe to them in their trouble. For, for the child to honour his parents, when all the world honours them, and hath them in account; and to be dutifull then, when they can either reward his obedience, or punish his contempt, is no triall of his reuerence to God, or them. For then it may be, he doth it, either vpon constraint, because hee dare doe no other: or vpon a base mind, because he longs and gapes after his

his fathers wealth, more then for conscience to Gods commandement. But then the obedience is most sound, and most acceptable to God, when there bee fewest worldlie meanes to prouoke vs vnto it. So for the wife, or Seruant to say, O, had I an husband, or master of such great account, of such gifts and wisdome, that could promote and reward mee, then I could willinglie frame to obedience. Nay, you would not. For, he that is not faithfull in the least, will not be faithfull in the greatest. And if you did, yet God accounts not of that subiection and reuerence, which proceeds not from conscience of his commandement; but from hope of some outward reward. Therefore it is our dutie, not so much to trouble our selues in enquiring what heads other haue, as to labour to make the best of our owne. For, this in the naturall bodie wee see, that if a man haue a head subiect to diseases, and ful of infirmities, he wil not therefore abuse and contemne it: but he thinks, this is my head, which God hath giuen me, and therefore I must not make it worse by ill vsage, but stroue to make it better by all meanes I can. O but, say they, other children haue better parents, which bee more carefull of them. But let them turne backe a little, and examine their owne waies. Others, you say, haue better parents? True, but looke you to your selfe likewise, and thinke on the other side: Haue not other parents also better children, more dutifull and obedient, and more vertuous euerie way then you be? put these together now, & thy mouth wil soone bee stopped. So the wife; Other husbands are more kind, louing, and better to their wiues. But if you stand so much in examining his goodnesse by other mens; you will driue him to trie your goodnesse with other womens. Be not there many wiues more subiect to their husbands, more quiet and meeke, and that, goe farre beyond your selfe in many graces? So, that in such obiections, let inferiours looke to their owne faults, as well as to anothers; and they shall not find great cause to complaine. O, but he failes in doing his dutie to me: yea, but God failes not in commanding you to doe your dutie to him. If you be a Christian, then Gods commandement must be the rule of your obedience, and not the

Use 2.

dealing of others with you. Therefore this doth iustlie re-
 prooue their shamelesse impudencie, that, if their parents
 grow old, or impotent, or poore, then they thinke they may
 take libertie to cast of the yoke of subiection, and grow
 stubborne. As who should say, that age, or pouertie, or such
 like things, could cut off the nature of a parent, and take a-
 way the authoritie of a Superiour, and that outward things
 should haue the chiefe account, and Gods commandement
 be left of all regarded. This likewise may serue for comfort
 to those gouernours, that are in a poorer and lower conditi-
 on; That God hath allotted vnto them as much honour in
 their places, as to the greatest Prince in the world. For the
 poore man is as well the head of his wife, as the King is the
 head of the Queene. And the meanest parents and masters
 are as much to be accounted of in their families, as if they
 had all the wealth in the world. Therefore they should beare
 their pouertie so much the more patiently, because no pouer-
 tie or lownesse of their estate, can giue licence to their infe-
 rious, to esteeme any whit the worse of them: and if the in-
 ferious doe for this cause despise them, they sinne against
 God, and doe iniurie vnto them, and God will bee reuenged
 of them accordingly. So much for this, that God bids the
 child honour his owne father, howsoever matters stand in
 regard of his state and condition of life.

Honour thy father and mother.

THe duties of the naturall child, commanded in these
 words, are comprehended vnder these three heads; re-
 uerence, obedience, & thankfullnesse: This reuerence, which
 is first required, must bee both inward and outward, in the
 heart, and in the behauiour. And if one pretend the inward
 reuerence, and shew it not outwardly, this is but dissembling
 and falsehood, for it cannot bee within, but it will shew it
 selfe without; so that it must bee both inward in the heart,
 and outward in the carriage of our bodie. The inward is
 commanded, *Leuit. 19. 3. Ye shall feare every man his mother
 and father, and keepe my Sabbaths.* In these words God com-
 mands

mands the substance of the whole law, both in the first and second table : and for the second table hee begins with the first Commandement of it. *Fearo enery man his mother.* One would haue thought he should haue begun with the Father: but, though more be due vnto him, yet because it is a greater note of truth to performe it to the mother (by reason that her infirmities, whereto she is more subiect, make her more subiect to contempt, and for her indulgencie, commonly the mother doth lesse expect this at her childs hand) therefore God begins there, where obedience is best tried, and saith *Fearo thy mother and thy father.* And then for the first Table, hee sets downe the last Commandement of it. *Keepe my Sabbaths.* And whosoeuer is carefull in the first Table, conscionable to keep the Sabbath, and in the second, to keep the fifth Commandement in dutie to superiours, he shall be sure to hold out in all the other Commandements. So that, reuerence of the heart is required of children. The second branch of reuerence, is in the outward behauour ; as in bowing to them, in standing bare, and putting off before them, in an humble and lowlie countenance and behauour, when the parents speake to them, or they vnto their parents. And this the example of *Ioseph* shewes, Gen. 48. Hee was a great Prince, and his father of meane condition, and liued at his finding ; hee had his sight, and his father with age was blind, and therefore could not see what dutie his Sonne performed to him : yet when hee comes to his poore blind father, hee bowes to the ground, and behaues himselfe as humble, as if his father had been a mightie man, and had his sight as perfectly, as euer in his life before ; Because he knew, that neither his fathers pouertie, nor blindness, could set him free from the charge of God. Therefore he being a Prince, is as dutifull, in reuerent behauour to his father a poore man, as if his father had bin a Prince, and hee a poore man : for the outward estate did not mooue him so much, as the conscience and regard of his dutie, which (he knew) was nothing to be lessened. So King *Salomon*, when his mother came vnto him, sitting on his Throne, he rose vp from his Throne, and bowed himselfe vnto her, and caused a

1. King 2.

seate to be set for her, that she might sit at his right hand, For he would haue all his people know, that though hee was as wise, and as rich a King (and that of Gods gracious appointing) as euer was: yet this his greatnesse did nothing diminish his mothers Superioritie, nor his reuerent carriage toward her.

Use 1.

This serues to reprocue those vngracious and wretched children, that reuerence not their parents in heart, but contemne them, and thinke baselie of them, and not contenting themselves with this inward vndutifulnesse, shew it further, by rough words, by froward countenance, by vnreuerent and vnfit actions. And many grow so familiar with their parents, as one that had not knowne them, seeing their behaviour, would rather thinke them to be neighbour and neighbour, then father and sonne: so vnreuerently, and vndutifully doe they behaue themselves, without any outward tokens of reuerence. And indeed, what doe the froward speeches and lookes of many children proclaime, but that they haue no feare of God in their hearts, no righteousness in their hands, nor any regard of the duties of the first or second Table? If euer these persons liue to haue children, and God doe not in iustice cut them off sooner, they are like to finde, that their children will reuenge their fathers wrongs into their bosome, and bee as readie to despise them, and carry themselves as vnreuerently to them, as euer they were to doe it to their parents.

Obedience of
children to
their parents.

The next dutie is obedience, which is commanded, Colos. 3. 20. *Children obey your parents.* And he addes a reason, *For this is pleasing to God.* It is not onely a ioyfull thing to the parents themselves, that the children should obey their commandements; but that wherein God takes great delight, and is well pleased with. And on the contrarie, it doth not onely grieue the parents, that children be stubborne and rebellious, but it offendeth Gods Maiestie also, and grieveth his spirit.

Now the things wherein children must obey their parents, are especially these. First, in doing the things which they command, and performing that which they set them
about

about (though it be neuer so base and painefull to bee done) so farre as their strength will permit. For, though some children may thinke, This worke is vnbecoming my worth, (for as euery one is more proud and Idle, so he hath a greater conceit of himselfe: and as hee is more contemptible, so he hath a higher imagination of his owne excellencie) yet that may not excuse him. Is it too base for you? But did your father or mother command it? and refraine you to doe it? then you are a base and proud person, that make more account of your owne will, then of Gods commandement; for so soone as the father hath commanded it, being a thing lawfull, Gods stampe is set on it, and it carries the print of Gods commandement: and hee that thinkes himselfe too good to doe it, thinkes himselfe too good to obey God. This will not serue the turne then; It is a contemptible thing in the world, and men will mocke mee. But are you a Christian, and haue you not learned so much to deny the world, as to preferre Gods will, before the contempt and reproach of men? and were it not better for you that the world should speake euill of you vniustlie, for well doing; then that God should iustly plague you for ill doing? An example of this obedience wee haue in *Isaac*, who yeelded to his fathers commandement so farre, as to resigne himselfe to bee sacrificed, and bound, and laid on the wood, and burnt; because *Genes. 22.* his father, being a Prophet, had warrant so to doe, and could shew vnto him the Commandement of God, to proue it a lawfull thing, which he did, and it was his dutie to obey. If hee had not seene Gods Commandement, *Abraham* had gone beyond his commission, (for it had been wilfull murder) and he ought not to haue obeyed. But when the thing was lawfull, *Isaac* was bound to submit himselfe, euen vnto death. So Christ was obedient to his father, in that, which (of all other things) was most painefull and ignominious. For what burden more contemptible then the burden of our sinnes, and to bee hanged on the Crosse, mocked, buffeted, and spet vpon? And what more painefull, then to vndergoe the curse and wrath of God? Yet sith his father would haue him suffer all this, hee would not stand with him therein, but

Mal. 3. 17.
Christian
children are
their fathers
seruants.
Children must
obey their
parents in
marriage.

Gen. 21. 31.

willingly submitted himselfe thereunto; so also to his earthly parents, Luke chap. 2. verse 51. *He went to Nazareth and was obedient to them.* So that, if the thing be lawfull, though it be a thing of no credit, and of much paine, yet being the fathers commandement, it is Gods commandement, and the child must obey. And by how much the thing is more base and contemptible, and more hard and painefull, by so much hee is a better child, and shall haue a greater reward. For in matters that bee easie and pleasing, hee doth many times serue himselfe; now a good child should serue his father. For every Christian child must bee his fathers seruant, but hee that is vndutifull and stubborne, is a rebel against God. And as in other matters the parents are to bee obeyed, so especially in marriage. As *Isaac*, being a man of discretion of fortie yeeres old, would not once goe about to take a wife for himselfe, but was content to stand at his fathers chusing. And *Jacob* would not dispose of himselfe in marriage, till *Isaac* and *Rebeckah* had consulted vpon the matter, and directed him where, and among whom, hee should chuse his wife. *Ruth* being but a daughter in law, yet would not be at her owne disposition, to take what husband liked her best, but was willing to be disposed by *Naomie* in her marriage. Though *Ismael* was a sinfull man, and iustlie excommunicated from his fathers houses; yet very nature and ordinarie ciuilitie made him submit himselfe to his mother for the choice of his wife, when he could not haue his fathers direction. Therefore children must giue this honour to their parents, to thinke them wiser and better able to provide for them then themselves. And as in matters lesse waightie, so especially to take their counsell and be directed by them in this great matter, that so neerely concernes their estate.

A second thing wherein children must obey their parents, is, in quiet and patient bearing their admonitions and correction. As is often said in Prouerbs: *Despise not the correction of thy father, nor contemne the admonition of thy mother.* Set not light by them, but weigh them and consider them well in thine heart. Therefore the child is bound to
obey

obey his parents, not onely in doing the things commanded, but also in suffering their rebukes and chastisements : first, because it is a dutie lying vpon the soule of the father, and commanded vnto him from God, to correct and instruct his children. And secondlie, because it is a token of his fathers loue to him : for, *He that spares the rod, hates the child : but he that loves him, corrects him betime.* And likewise correction is a meanes of their saluation, and keepes them from hell : For, *foolishnesse is bound to the heart of the child.* It is tied there as with a cord, or rather chained so, that nothing will make a seperation, but the rod of correction; that will part them. And hee that is not corrected, is a foole, and so is like still to continue. Because then it is the fathers dutie, and a testimonie of his loue, and a meanes of the chilles owne good, he must suffer it patiently, and humbly: and not onely so, but he must see that he profit by it, and make a good vse of it. For else he makes his father take a great deale of paines, and vndergoe much griefe, and all in vaine, and to no purpose; and so, not profiting by correction, is guiltie of contemning Gods ordinance,

Prou. 13. 24.

Prou. 22. 15.

This serues to reprove such children, as are sowre, and angry at the admonition, or correction of their parents. And although they bee sond and light-headed, and haue neither experience nor knowledge; yet they thinke they know how to carrie themselues well enough, and scorne to bee admonished, or told of a fault. But of such, that is verified which the Wise man saith, *Prou. 26. Seest thou a man wise in his owne eyes? there is more hope of a foole then of him.* And for these persons that swell thus at admonition, the best course that can be taken with them, is, to beate out that pride by sharpe correction. For this makes them so audacious, when words are given vnto them, because they haue not been soundlie and throughly chastised with blowes.

Use 1.

The third duty of children is thankfulness; and that consisteth especially in two things. The first is in relieuing their parents when they shall be in want. If the parent be blind, the child must be an eie vnto him; If hee bee lame, he must bee a staffe to vphold him; If hee stand in need of any thing,

Thankfulness.

the

Dod, J.

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the child must (to his power) helpe and succour him. And this dutie, indeed, the very law of nature doth require. For the father hath paid for it before hand, and it is but due debt. For when the child was borne naked into the world, and could not helpe himselfe, and was without all friends, and could not so much as put one morsell of meate into his owne mouth, nor hang one ragge vpon his backe, to keepe him warme, who pittied him? who releiued him? Were not the parents then in stead of all limmes vnto him? and had much care and feare for his sake, before he came to this estate wherein he is now? And that he enioyeth any commodities of this life, or spirituall comfort of saluation it selfe, haue not they in some sort been meanes to procure it? as being the first instruments of his breath, and being? If hee had neuer by them been begotten and conceiued, how had hee been capable either of the benefites of this life, or of the hope of eternall life? and were not this shamefull ingratitude? were he not worse then a beast, if hee would not recompence all these kindneses, and pay so due a debt? So the holy Ghost commands children. 1. Timoth. 5. 4. that children and nephewes should recompence the kindnesse of their parents. So *Ioseph* dealt with *Iacob*: when *Iacob* was in want, and his sonne had plentie, when the father sent money to buy corne, his sonne would not take it, but gaue him corne freely. And whereas fiue yeeres of famine were behind, he sent for him, and had great care to bring him thither: and hauing brought him, was so carefull to prouid for him, and to administer to him whatsoeuer hee had need of, as that *Iacob* did neuer fare better, and with more ease in all the time of plentie, then hee did when that part of the world was famished for want of bread. For, before he must send to the market for it, and there he must buy it for his money: but now that he was come to *Ioseph* in dearth, he needs not be at so great paines and cost. For it is said, *he did put meate into his mouth*, that is, he was as a good tender hearted nurse, to his father and his fathers house; and as carefull that nothing should bee lacking to them, as the mother for the child, that will euen lay her breast to her childs mouth. So *Ruth*, though she were but

Naomies

Gen. 47. 12.

Naomies daughter in law, yet now that *Naomies* yeeres and strength were spent, she being young, tooke paines, and trauelled for both. And when (besides that which she had gotten with her paines and labour) *Boaz* being a mercifull man, gaue her some victuals, she would not deuoure all her selfe, but euen spared it from her owne bellie for her mother: shee tooke onelie so much as was needfull to refresh her owne body, and to strengthen her in her trauell; the rest she reserved for her old mother in law, and knew well that it was better young folkes should bee pinched, then their old parents want any thing.

This serues for a most iust reproofe of the vnnaturall disposition of many vngracious children, that so long as the parents haue anything to giue, and something may bee gotten by them, all that while they will be kind and louing, and striue who shall shew most dutie, and well is he that can get the old parent to him: but when once he is drawne drie, and they haue suckt all from him, then he is neglected of all, then every day is a yeere till he be dead; then he is a burthen and a clog, then they exclaime, that he doth nothing but spend, and troubles the familie. Such cruell and bitter words are heard oft times from the mouthes of wicked and vnnaturall children. This is a grieuous dishonour, not to relieue the weake, distressed and helpless parents. As Christ saith, Mat. 23. 6. Those that forbear relieuing their parents though they pretend to bestow their liberalitie for the vse of the Church, yet they dishonour their parents.

Vse.
Vnnaturall
children re-
proued.

A second dutie of thankfulness is to pray for their parents, As 1. Tim. 2. hee commands that prayer bee made for all in authoritie. And if we must pray for those that be further off in the Common-weale; then much more for those that bee neerer in the familie. Therefore, this is a great fault in many, and to be greatlie condemned, that can see their fathers faults, and speake of them too much; but can neuer find time to fall downe before God, and beseech him to heale their nature, and helpe them out of their sinnes. Manie haue liued a long time with their parents, yet cannot say that euer they sent vp an heartie prayer to heauen for them:

Vse 1.

Duties of
children
whose parents
are dead.

them: so vnkind and vnthankfull bee they.

The vse of all these duties to those whose parents are not aliue, is, to looke, that their sinnes be not aliue after their parents death. And therefore they must examine themselves, whether they haue been faultie in any of these things: And if they haue offended therein, let them repent for it, and craue pardon, else they bee liable to two plagues. The first is, that their children should take their parents quarrell in hand, and requite their wicked dealing, in what euer dutie they haue failed, and haue not repented. And secondly, that as honouring of parents brings a long and happy life: so dishonouring of parents should make them haue a short life and miserable; or if a long life, yet full of Gods curses, for their vnrepented sinnes. Therefore such as bee now fathers, and find that their children are stubborne against them, and vnthankfull and rebellious euery way, let them call themselves back, and see what children they were before, how they behaued themselves to their parents, whether they were not altogether faultie in this point. If it bee so, let them confesse that their owne sinnes haue found them out, and are turned vpon them; let them acknowledge that God is iust, and hath giuen them their owne measure into their bosomes, their owne euill is fallen vpon their owne heads, they digged a pit in their youth, and now in their age are fallen into it. And thus much of the duties of children. Now follow the duties of parents to their children. For, as God would haue inferiours to giue honour, so hee commandeth superiours to carrie themselves in that manner, that they may deserue honour; and doth bind them as straightly to gouerne righteously, as the inferiours to obey faithfullie,

Parents duty.

I

Now the duties of parents to their children, are
either in their } Tender yeeres, } Common to both.
 } Riper age. } Speciall.

The parents ioynt and common dutie to their children, in their tender yeeres and childhood, is, first to instruct them in religion, to season them with the words of pietie, by little and little to drop in the grounds of holines into them, even so soone as they are able to speake, and haue the least vse of vnderstan-

vnderstanding. So Prou.22.6. *Teach a child in the trade of his youth, & he wil remember it afterward.* Where the holy Ghost exhorting men to teach their young children, meeteth with an obiection. Alas, might one say, teach such little ones, what good will that doe? wee shall but lose our labour, for they cannot vnderstand it, nor conceiue the meaning of these things. The holy Ghost answereth, be it, that they cannot well vnderstand the sense, nor make any great vse for the time present; yet teach them the words and termes of goodnes: and though, while they continue children, perhaps, it seeme a fruitlesse thing, yet you shal see afterward it will not be in vaine. For, the crop of this seed that was sowne in their childhood, will appeare when they come to age (though for a time it bee hidden) and then they will remember these things, and that to good vse: which it seemed they got no good by, when they were so young and weake in vnderstanding. Therefore let them haue the words taught them, when they are able to heare and speake words: and afterward, when they come to more discretion, they wil conceiue & remember the sense. And this dutie the holy Ghost commandeth, Ephe.6.4. *Nurse the vp in instruction and the feare of the Lord* 2. Tim.3.15.

Children must be instructed in religion betime.

And this *Timothies* mother did put in practise. For it is noted of her, that she instructed *Timothie* in the Scriptures from a child, and that was a cause, why hee was so holy a man: shee was a nurse to his soule, as wel as to his body; and gaue him milke out of the breasts of the Scriptures so soone as hee had done sucking her owne breasts. So that, as he waxed strong in naturall strength, so also did he grow in knowledge and grace: and therefore he became so excellent a man, and so worthy a preacher and member of the Church, because his mother fed his soule as well as his body.

The second dutie of parents to children in their younger yeeres, is to give them correction: which the holy Ghost commandeth often in the Scriptures, and sheweth the fruit of it. As Prou.23.13. *Withhold not correction from thy child: thou shalt smite him with the rodde, and shalt deliuer his soule from hell.* So also Prou.29.17. *Correct thy sonne, and hee will giue thee rest, and hee will giue pleasures to thy soule.* And againe

Children must be corrected.

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gaine 22.15. *Foolishnesse is bound to the heart of the child, but the rod of correction will drine it away.* And chap. 13.24. *Hee that spareth the rod hateth his sonne, &c.* All which testimonies tend to this; That, if wee desire our owne peace, and not to be molested, nor vexed, but much comforted by them; if wee would testifie our faithfull loue to them, if wee would purge their harts from folly and sin, and preserue their soules from euerlasting perdition: then let vs bee carefull to giue them due correction, which is Gods blessed ordinance, to reforme and saue their soules, as the word and Sacraments are to men of riper yeeres. But in chastising, these rules must be obserued.

Rules of chastisements.

First, let it be seasonable, and done in time; passe it not ouer too long. So *Salomon* saith, Pro. 13.24. *He that loveth him, correcteth him betime,* and doth not omit it till it be too lat, but taketh the fittest opportunitie, when hee may (with most ease, and fewest stripes) doe most good. For indeed, a sinall twigge, and a few blowes, when hee is a child, and not hardned in sinne, will doe more good, then many rods, and abundance of stripes afterwards, if this season be let slip; for if the child be not mastered when he is young, he wil master his parents when hee groweth elder. Therefore let them not get a head: for if they doe, they will proue like wild colts, that hauing run long vnbroken, and once cast the rider, and being marred in the beginning, will sooner be killed, then broken, or brought into any good order againe.

2 Secondly, it must be done in great compassion and mer-
cle: not in bitternesse to ease ones selfe with the paine of the child, for that is rage and crueltie. For in truth, commonlie there is good cause why the father should bee as much grieued, or rather more then the child, because for the most part he doth but correct his owne finnes in his Sonne. For if the child be curst and froward, is it not because he hath scene the parents brawling and contentious? if he lie, hath not his father giuen him a patterne of dissembling? and if hee sweare being young, are not oathes too rife in the family among elder folkes? If hee raile and speake euill, was not his parents dealing a president to him? Lightly there bee but few ill hu-

mour

mours in the child, which hee did not draw from the parents; and that ill sap that doth appeare in the bud, came first from the roote. Therefore in pitie, as smiting themselves, and their owne sinnes, they must giue chastisemnet to their children.

Thirdly, it must be done with praier, that God would giue them wise hearts to giue most due and seasonable correction; and their children also soft hearts, to receiue it with patience, & to their profit. Be it that the child do wel deserue it, yet to flie vpon him in a passion, bewraieth more then a beaslke affection: for a sheep will not rush vpon her lambe in furie, nor the cow vpon her calfe. And indeed this doth but harden the childs heart, and imbitter him, making him more stubborne and fierce. Therefore, that correction may haue Gods blessing vpon it, and may bring profit to the child, and comfort to the parents, it must be done with prayer, and so it shall bee done also with great calmenesse and meekenesse, and without mixture of wrath and passion. For, if we cannot looke for a blessing vpon the word and Sacraments, without prayer, much lesse may one looke for any good successe by the rod, vnlesse he aske it of God: but, being ioyned with prayer, because it is Gods ordinance, God will prosper it.

Thus much of the common duties which both the parents should ioynly performe to their children in their tender yeeres. Now followeth the especiall dutie of the mother, *Nursing.* which is to nurse vp her owne child, if God hath giuen her abilitie thereunto. Not to throw it from her so soone as she hath brought it into the world; but, as God hath giuen her, not onely the wombe to beare, but also the breasts and milke to nourish her child, so let her bee thankfull to God for these blessings, and vse them to that end that hee gaue them. And this is so naturall a thing that euen the beasts will not omit it: for both the strongest and weakest, the wildest and tamest, wil giue suck to their young ones, & not to be so vnnaturall, as to post them ouer to others: And it is set downe, Hoseah 9.14. that drie breasts are a iudgment of God, as well as a barren wombe. Also it is set downe

3.

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as a speciall fauour of God to *Ioseph*, that God would blesse his posteritie with the blessings of the breast, and of the wombe; Genes. 49. 25. and therefore it is a foule fault, when God hath giuen a good blessing, wilfully to turne it into a curse. And this is noted of the good women in the Scriptures; that they much reioyced to nurse their owne children.

Gen. 21. 7.

As *Sarah* saith, that now she shall giue sucke in her old age, which was a thing that much gladdened her heart. Now if *Sarah* in her old age, being ninetie yeares old, and hauing also an exceeding great familie lying vpon her, would not omit this dutie; what a shame is it then for those that are young, and haue much more leasure, and be farre inferiour to her in estate, to be so nice, and idle, as to deprive their owne child of that most naturall food, which God and nature had prepared for it? Parents would be loth to commit their money and euidences to euery ordinary person: yet for the fruit of their bodie, which is, and ought to bee esteemed their chiefest riches, they are venturous and care not whom they trust, whereas there is no such danger in the losse of the wealth, though it should miscarie, as is the spoiling of the child, both for soule and bodie, if it be not carefully looked vnto.

Obiection.

Answer.

But they object that they can haue them nursed better cheap abroad then at home. But loue seeketh not it owne things, but the good of the partie beloued. If the husband should vse the like dealing to his wife to thrust her out of his doores when she is weake, and place her in some poore cottage, and tell her that hee could bord her better cheape in another mans house, then keepe her in his owne: shee would thinke this to be a bad reason against her, which shee thought sufficient against her owne child. And she might iustly say in this case, that her husband loued his wealth better then his wife: and so may it as truly be said of such mothers, that they respect their lucre more then their children. They alleage further, that being nursed by them, it would hinder their sleepe in the night. Why then should you put it to others to breake their sleepe? Ought you not to loue your neighbour as your selfe? Are you so impatient to beare the troubles of it, that ought so tenderlie to loue it? and doe you think that

Obiection.

Answer.

they

they will not grudge at it, that haue no such cause to affect it? and doe onely entertaine it in hope of the hire, and not for loue of the child? But they say further, that it hindereth them from their libertie, and keepeth them from many iournies, which might much delight them. But that gracious & worthy woman *Hanna*, as appeareth. 1. Sam. 1. 22. would rather *Obiection.* forbear her going to the Temple, then omit the nursing of *Answer.* her childe, or weane him before it were meete: and yet that journey to the house of God, was (of all other) most profitable, comfortable, and necessarie.

Those women therefore that haue failed in this duty must be humbled for it, as hauing omitted a good worke and seruice that God requireth at their hands: and those that haue done it, must doe it still. For in the Primitiue Church, when widdowes were to be chosen that should haue the sicke and weake committed to their charge, and tending: none were to be admitted to that office, but those that had nursed their own children themselves, though they were otherwise good 1. Tim. 5. 10. women, and vertuous; yet if they had omitted this dutie to their owne children, and shewed themselves vnnaturall to those that were so neere them, there was iust cause of suspicion, that they would be negligent to those that were further off them: and therefore they were not to be trusted with that office. So much for the duties which parents must performe to their children in their tender yeeres: now those follow which they must doe to them when they grow to riper age.

And these are, first, to bring them vp in some profittable and lawfull calling, by which they may liue honestly and Christianly; and not to be fruitlesse burthens of the earth, clogs to their friends, and drones that must liue on other mens sweat, and can do nothing themselves. So *Adam* did, though he had large possessions to leaue to his sonnes, (for they had the whole world to be diuided among them, which was patrimonie sufficient) yet he would not let his sonnes liue idely, and spend their time vainely, as hauing nothing to doe; but brought vp the one in husbandry, and the other in keeping sheepe, both profitable and lawfull vocations. The like is scene in *Isaac*; who was a great man, & of such wealth and

Children must be trained vp in some lawfull calling.

and power, that *Abimelech*, the King confessed hee was greater and mightier then he. Notwithstanding all this greatnesse, *Jacobs* bringing vp, was not in idlnes and sloth, but he was exercised in husbandrie, and had verie good skill in ordering of cattell. And had it not bin for this, what would he haue done then when persecution came, when he was forced to leaue his fathers house? If he had done nothing before, nor could haue done any thing now, but eat, and drink, and sleep, who would haue giuen him entertainment? and where should he haue had maintenance one that price? But hauing bin trained vp laboriously, and being a very good shepheard; though hee was gone from his father, yet he could take paines, and get his liuing, so that euery one would be willing to haue had him, and the place where he came, was much the better for him. And *Jacob* himselfe though he were a verie weakthie man, as being heire to *Abraham* and *Isaac*, which were both as great as kings, yet would not suffer his Sonnes to take their ease, and liue without labour, but he brought them vp in an honest calling, set them to keepe sheepe, and deale with cattell. By all which examples of good men, it appeareth, that it is the parents duty, to care, that their children be taught some honest trade, or maner of life; that being graced so, they may be able, both to maintaine themselues, and to doe good to others also, and so become profitable members of the Church & Common-weale. The want of performing this dutie, is the onely cause, why many children who had great portions left them by their parents, fall into many grievous sinnes, and great wants and necessities, and so procure vnto themselves an vntimelie and shamefull death. All which might haue been prevented, if they had been trained vp in some honest trade, and profitable course of life.

Parents must
dispose of
their children
in marriage.

The second dutie to be performed to their children, when they be more growne in yeeres, is, to provide for the disposing of them in mariage, and that in seasonable and due time, according to the necessitie and naturall inclination of their children, sooner or later. And when ever it bee, there must bee fit choice made in Christian manner, not for lucre,
or

or respect of outward things, so much as for godlinesse and religion, that their daughter or sonne may be ioyned with a sonne or daughter of God: and then they may looke for a blessing vpon the match, when it is in the Lord. Contrarily, the neglect of this dutie, is oftentimes a cause of much mischief; that when parents be carelesse to provide for their children, either they defile their bodies with vncleannesse, or else intangle themselues with some one or other, that is not so fit, and so grow to rash precontracts, which cannot afterward so well be broken. And many other inconueniences proceed from hence, which might all haue been preuented by the wise prouidence of the parents, if they had before considered what the neede of their children did require.

Others there bee also, that when they doe match their children, are so much carried away with the couetous desire of outward things, as that, neglecting pietie, which ought to haue the greatest stroak in such matters, they bestow their children vpon vngodly persons, in whome they can see no signe of religion, nor sparke of honestie, but such prophane-nesse, and vnchristian behauiour, that they euen proclaime themselues to bee quite out of all acquaintance with God and good men: where, if they haue children, what seed can bee looked for, but an accursed seede, that will fill the world with sinners, and ouer-lay the earth with Apostataes? as it is said of them in the old world, that when the sonnes of God began to match with the daughters of men, and to make these strange mariages, then there were Apostataes borne; such Atheistes as neuer cared for God nor Religion, but onelie sought to serue and set vp themselues.

The third dutie of parents to their children of riper yeeres, is to provide for them. 2. Cor. 12. 14. They must behaue themselues so diligentlie in their calling, and so wisely in the disposing of their goods and expences, as that they may be able to lay vp something for their children. But in this laying vp of goods for them, obserue alway these rules, both for the getting, and for the vsing, and for the disposing of them.

First for the getting, let them not be gotten by ill means, by fraud or crueltie, by craft and deceitfull dealing: else they be riches of iniquitie, and then it is most certaine they shall neuer prosper. Prou. 10. 2. For no man can possiblie set vp himselfe, or his seed, by sinning against God. *Abab* did not benefit himselfe when hee got *Naboaths* vineyard vniuſlie, nay, this was both his and their ruine. And *Achan* thought that when he had gotten such afaire wedge of gold, and such good apparell, he should liue like a man, and make himselfe and his children for euer; but, in truth this consumed all, and brought him and them, and the whole familie to a fearefull end; for the seed of the wicked shall be rooted out. Bequeath not then ill gotten goods to your posteritie, lest you bequeath the curse of God with all; and that will burne vp and consume all. As we may see before our eyes daily, & experience may speak in this case. Mark our inclosers, such as begin to ioyne house to house, & land to land (indeed house to house they doe not long, for they pul down most houses that come into their hands,) when they begin to vnpeople the countries, and seeke to dwell alone in the land, is it not commonly to the ruine & downefal of their familie, that it neuer lightly holds out after, to the third generation? And none do come to a more fearefull and sudden ouerthrow, then they that seeke to enrich themselves, by this crueltie, & oppression of others. Therefore either let it be well gotten, or it will doe them no good: for it carrieth with it the plague of God, which will do more hurt, then all the wealth can doe good.

Psalm. 37.

2 Secondly, for the vsing, while one hath it, vse it well; be not aslaue and a drudge for thy children, but let euerie one enioy his part, and take his portion while he liueth, and reioyce in Gods benefits with thankfulness and sobrietie. For it is a foule fault, that because men haue many children, therefore they will carke and care, and deprive themselves of all needfull comforts of this life: whereas in truth, children are an inheritance and blessing, and not a burden to his familie, And God saith, Psalme. 37. 27. that *a good man is mercifull and lendeth, and his seed enioyeth the blessing*. Hee is mercifull first to himselfe: for mercie beginneth at home; hee will not bee afraid

afraid to take a good meale, and enioy Gods blessings because of his children, but is mercifull, in an honest cherishing of his owne bodie: and then he is mercifull to others also abroad; he will lend and doe good to whom he can: and doing so, then his seed enioyeth the blessing, they fare the better for it. For indeed those children are alway best prouided for, whose parents beare this minde, that they had rather trust God, then riches with their children; and make this their hope, when wee are dead, yet God is aliue. Indeed if God were dead, or should not looke to our children, though we were liuing, yet wee might bee affraide, and thinke they should be vndone: but so long as God liueth, vse the good meanes we can, and hee will provide for the children of his seruants. Therefore, one should neither withhold himselfe from any works of mercie, nor niggardly and pinchingly re-
straine himselfe of any necessarie thing, yea any comfortable delight, for his childrens sake.

Lastly, for disposing, let this be the first and maine rule, That those be vsed best, which are best; and those haue most goods giuen them, that haue most grace in their harts. So *Iacob* had the blessing, though *Esaue* was the first borne: and *Ioseph* had the double portion, though he was the youngest but one, of all the twelue: for grace maketh the younger to be the elder, and sinne maketh the elder, the younger; therefore hee was indeed the right heire. For euery one of the former tenne, had stained themselves with some grosse sinne, which did put them out, and therefore they were iustly disinherited. So *Salomon* was not *Dauids* eldest Sonne, but hee was the Sonne of his age: yet hee succeeded him in his kingdom, because there was great hope that hee would be more profitable to the Church and Common-wealth, then any of the elder: grace then must haue the first place; vertue must make the heire. Secondly, the other also must haue their portion proportionable: not one all, and all the rest neuer a whit, as is the common practise, that the eldest must goe away with the whole, and the younger haue almost nothing, as though he only were a lawfull child, and the rest not legitimate: and hence groweth much hurt, and much heart-bur-

Daughters
should not be
disinherited.

ning and emulation among brethren. Now God saith, that parents must lay vp for their children, not for one child onlie. And others likewise offend in the disposing of their lands: that if they haue no heire male, but all daughters, the heritage must be put away from them, and giuen to some other, because of the names sake, that the name might continue. But how know you that he shall continue to keepe vp your name? Or how know you that hee may not liue so, as that he shall be a blot to your name and to your selfe, rather then a credit? Why then should one for a foolish regard of name, breake both Gods law, and the law of nature too? For God hath appointed, Numb. 27, that if there bee no sonne, the land and heritage shall be deuided among the Daughters. And thus much for the duties both of parents and children.

Dutie of ser-
uants.

Now follow the duties of seruants and masters. First, seruants ought to reuerence their gouernours; and that both inwardlie, and outwardlie. The inward is commanded in Ephes. 6. 5. *Servants bee obedient with feare and trembling. 1. Pe. 2. 18. Be subiect to your masters with all feare. 1. Tim. 6. 1. Let seruants count their masters worthy of all honour.* So that, it is not enough for a seruant to performe all outward seruices required at his hand, vnlesse hee begin with the first dutie, to haue his master in an high account, and to carry a reuerent estimation of him in his heart. *Paul* in that place speaketh to Christian seruants, which had infidell and vnbelieuing masters: yet hee would haue them count such, worthy of all honour: not that their infidelitie did deserue to be honoured, but because they carried on them the authoritie of God, standing in Christs place, as his vicegerents in the familie. Because of Gods ordinance therefore, and his commandement laid vpon the seruants, he must reuerence his master though an infidell. So that, euerie Christian must make this firme conclusion with himselfe: This is the master and gouernour that God hath appointed ouer me, and that stands in Gods roome vnto mee: therefore in regard of his place, and the charge laide on mee by God, I will highly and reuerentlie esteeme of him. Secondlie, this reuerence must
appear

appeare in the outward behauiour and carriage of the bodie; else, to pretend feare in the heart, and to shew contempt in the behauiour, is nothing but hypocrisie and falsehood. Therefore the inward account must appeare in our words and deeds. As first, in not answering againe: if they bee reprocued for any thing done amisse, they must not haue a gaine saying, proud, and vndutifull spirit; but in all good speeches, and submissiue carriage, manifest their inward reuerence.

But contrary to this, is the vnreuerent behauiour of most seruants; especially to poore men. If the master be poore, and meane, and of small account in the world, the seruants take themselves for his companions, not as inferiours; they thinke themselves not bound to shew any dutie of subiection vnto him, in standing bare, in bowing to him, and rising vp before him: whereas indeed, the poore mans seruants, is bound to bee as dutifull to him, as if he were full of riches; for Gods Commandement respecteth not wealth, and the outward things, but onelie his owne ordinance. Indeed, if rich masters did carrie the person of God vpon them; and the poore, the person of an Angell, or some meaner creature, then it were something: but their commision hath all one seale, and the authoritie in both is the selfe same; and hee that will reuerence a rich master, and not a poore, sheweth himselfe to bee led by some carnall respect, and not by Gods Commandement. Therefore if seruants reuerence their masters, they must not giue them froward speeches, but euen outwardlie shew their inward account: and the more base their masters bee in the world, the greater reward they shall haue from God; and they shew the more grace and truth to be in their hearts, when they performe all dutifulnes to such poore gouernors. For to reuerence a rich man, that will not beare contempt, but wil take him downe, and crush him, this the veriest hypocrite may doe, euen for his owne peace: but here is sinceritie, here is truth of heart and vprightnesse; If, when the master is poore and meane, and of no reckoning in the world, then the seruant can reckon him worthie of honour, and serue him with reuerence,

and yeeld to his authoritie, and giue him full allowance in all good carriage, how euer others do debase and contemne him,

A second thing outward; wherein seruants most shew their reuerence to their masters, is, hauing a care of their name, and not blazing abroad their infirmities. For this is a fault of many seruants, that being hired to doe faithfull seruice, come as spies into the house, to bewray the infirmities of the family: and if they can find a fault or weaknesse in their gouernours, then out it must to the disgracing and defacing of the master, and to bring an euill report vnto him. This prooueth, that there is not that due account and estimation: for it proceedeth from a disloyall, and vnfaithfull heart, to speake ill of his gouernours. But, as reuerence must breed a lowly gesture, and good words to the master; so it must also bring forth good speeches of the master, and a concealment (so much as may be) of his wants. And hauing these fruites, their reuerence is proued to be true, and vpright; not counterfeited, or dissembled.

The second duty of seruants is, to obey the gouernours of the family: So the holy Ghost saith, Col. 3.22. *Seruants obey your Masters in all things*, that is, in all things that are lawfull: for if the master command to lie, or sweare, or breake the Sabbath, that is not to be done: but in such a case it is better to obey God, then man. But in all indifferent and lawfull things, the seruant is to submit himselfe, and to obey. This obedience consisteth, both in doing things commanded, cheerefully, and faithfully; as also with patience, and meeknesse, in suffering that rebuke, and correction, that shall be laid vpon him. 1. Pet. 2.28. *Peter* commands to feare the master. But what say you if he be froward and churlish? yet reuerence him still. But he correcteth me vniustly. Though he doe, beare it quietly, submit thy selfe, and by how much the lesse thou hast deserued it, the more reward shalt thou haue from God, if with a good and quiet heart, thou canst be content to endure it till God release thee of it. For if one deserue sharpe correction, and be content to beare it, this is no thanks to him. When the theefe hath stolen and robbed,

then

then for him to be content to bee executed, is no great matter; for he is worthie of it, and hath deserued it, and he shall haue it, whether he will or no, and euery man will put to his hand to helpe him to it: but if one haue done all good seruice with a good conscience, and discharged his duty faithfully, and be not yet kindly dealt withall, but for kindnesse do receiue wrong, and, for a reward, stripes: then to subdue ones owne pride, to tame and master his flesh, and in patience to recommend his cause to God, this is acceptable to God; this sheweth a great measure of grace. And here, the lesse reward the master giueth, God will giue more, and Christ will recompence his masters vnkindnes, with kindnes from himselfe.

But, contrary to this is the dealing of such; as being bidden to doe many things, will doe what they list; and being rebuked, murmur; if corrected, either seeke to reuenge, or resist. This is a sinfull and rude thing, not to submit himselfe to Gods yoke. And those parents that haue children abroad, and heare such things of them, let them look to it betime: for certainly those that be stubborne abroad, if they get a little more strength, will rebell at home. And that parent, that will allow his child to take the staffe by the end when his master or dame comes to correction, may looke to finde like resistance, when euer themselves shall haue occasion to chastise him. But this is their excuse commonly; I deserue it not. But if nurture should not be giuen, til most seruants confesse they deserue it, it should neuer be giuen at all. For, as euery one is more cursed wickedly, and altogether rooted in sin, so hee is more proud, and froward, and will lesse yeeld himselfe to be faultie. But, deserue it or not, euery one hath deserued more at Gods hands by some other sinne: and this also he hath deserued, that he should be placed vnder so sharp a master. And albeit we be vniustly dealt with, yet God hath deserued that we should suffer a little for his sake, that sent his Son to suffer so much for ours.

The third dutie of seruants, is faithfulnessse, as is commanded. Tit. 2. 10. that they shew all good faithfulness. How is that? not pickers, or stealers; for that is vnfaithfulnessse. The
seruant

seruant then must bee carefull for his masters good; and as thriftie and diligent in doing the works of his masters family, as if it were the worke of his owne family, and for himselfe. Let him looke that no ill gotten goods cleaue to his hands: for this is a foule treacherie, when the master giues him wages, and meate, and drinke, and things due and fit, to become a theefe, and rob him. This is against the law of nature, and of nations, to deceiue him that trusteth vs, and putteth confidence in vs.

Numb. 5.7.

Zach. 5.4.

Therefore this serueth to reprocue such as vse to theeue and filch, and conuert their masters goods vnto themselues: if euer they looke for sound peace of conscience, they must make restitution of all such things. This is one thing then to restraine them: Let them remember, that how much soeuer they steale, so much they must restore, and the fifth part thereto: or if they keepe it, vnlesse they repent, they keep Gods curse with it, and a woe vnto their owne conscience. Therefore they sinne highly, that care not what losse they bring to their master, if it be secret.

Also another kind of vnfaithfulness is in riotous seruants, that can rid off no work, but to eate, and drinke one another vnder the table, they be men of prooffe for such matters: but if it be to doe any thing of good seuiice to the familie, that the master should bee the better for, here they can doe nothing. These be vnfaithfull: for they doe not eate their owne bread, they liue theeuishly, for they liue out of a calling, and therefore haue no warrant from God to vse any of his creatures.

Seruants must
serue God in
their calling.

A fourth dutie in seruants, is, to serue God in their calling. For admit that one doe all the former; that he reuerence his master in his heart, and neuer giue him an ill word, or shew a froward gesture, neuer disobey him, nor be vnfaithfull, nor idle; but so carefull, that hee would not robbe his master of the least matter, in greatest necessitie: yet all this will afford no comfort, vnlesse one haue done it for conscience, and haue serued God in it. This is the maine dutie, and pillar of the rest; that one doe it, not principallie because his master commands, but because God commands: not because his
masters

masters eie is vpon him, bnt because Gods pure eies behold him, either to punish him, if he doe not his dutie; or to reward him, if hee doe it faithfully. This is the chiefe point, at which seruants must aime; as is commanded. Ephes. 6. 5. *In singlenesse of your hearts, as vnto Christ*; and their is great reason why they must chiefly seeke to please God, and not man: For if they serue God in their labours, they will bee as diligent in their masters absence, as presence: otherwise their obedience can neuer be constant, but wil be by fits and starts, and hang onely on the masters eie.

Secondly, if we serue not God, then we are quicklie discouraged at vnkindnesse, and breake out into these, or such other passionate speeches: here is no reward of my paines; no respect had of my labour. Indeed if we serue our master onely, wee may truly say so, oft times: but if wee serue God, and doe it in obedience to God, wee cannot at any time say, here is no consideration had of my diligence; it were impious to say so and to make God a lyar, and vnfaithfull. But there is sufficient consideration and reward when one serues God: for then, if his master doe not recompence him, God (whome he serueth) wil. As the example of *Iacob* sheweth; he serued a couetous master, one that made no conscience of his promise (as it the manner of a couetous man, nor to care what promise he breaketh to a poore man:) yet *Iacob* made conscience of his dutie, and endured his couetousnesse, for twentie yeeres space, and serued him with all his might, so that he was pinched by heate in the day, by cold in the night, and his sleepe departed from his eies, and if euer any thing were spoiled by wild beasts, hee made it good. *Laban* all this while did nothing but seeke to spoile him, and to rauen all from him that he could. Then God commeth, and telleth him, that though *Laban* was thus churlish, yet he should haue wages enough; and because hee serued God, God would pay him, though man failed: and so he did, and that throughlie and fullie; For by Gods owne hand and prouidence, most of *Labans* best castell were turned to *Iacob*, and so hee grew farre more welthie, and had a larger recompence then euer hee looked for. So that, if in this case one

serue

serue two masters, he shall commonlie haue double wages: For God will encline the heart of his master to fauour him, when he is faithfull, and himselfe also will fully reward him with abundant blessings in his soule, and bodie, name, and posteritie after him. For no man euer serued God in a calling, but he may as well pray for Gods blessing, and as surelie looke for it, be the worke neuer so meane and base that hee goeth about, as the Minister may, when he preacheth, prayeth, administereth the Sacraments, or doth any worke of his calling.

Seruaunts must
pray for their
gouernours.

Genel. 24.

The last dutie of seruants, is to pray for their gouernours, and for direction and good successe in their businesse. As, when *Abraham* trusted his seruant with a great matter, namely to fetch a wife for his sonne, hee seekes by prayer to God, to direct him, and to giue him a good proceeding and euent; and where God had blessed him, he giueth thanks to God accordingly. As he would not trust his owne strength, but calleth to God for assistance, so hauing obtained assistance, hee giueth God the praise and thanks, as though the benefit had bin wholly for himselfe.

This confuteth those that neuer pray God either to blesse their gouernours, or to send good successe to their owne labours. And hence it iustly comes to passe, that they want many good things from their masters, which they might haue, because they performe not all the duties of a good seruant, in that they call not vpon God for their master. And those are also to be reprocued, that will bee desirous to be employed in their masters affaires, and to haue businesses committed to them; but they are so presumptuous in a carnall confidence of their owne abilitie, that they ruine boysterously and rudely vpon matters, not intreating the helpe of the great God, in things of great moment; and then it is iust that God should crosse them, because they take a course that he neuer sanctified: and if they will not aske a blessing, is not it righteous that he should turne their wit into follie? and (though they goe about it prudentlie) crosse, and ouerturne all their policy, because they trust more in policie, then in his blessing? The seruant therefore must craue Gods assistance,

stance, that he may vse meanes, after a good manner, and with good successe.

And another vse heere is to bee made of those, which haue been seruants, but now are not. This is their dutie to goe backe, and see wherein they haue failed in any of these things; and for that aske mercie at Gods hands, and craue pardon; else they shall bee liable to these two euils: First, that God may iustly plague them now for their former sinnes: and secondly, that as they failed in dutie to their masters, so their seruants shall faile in dutie to them: whereas if one haue repented, hee may looke, and haue hope, that God in mercie will so order his seruants hearts, as that they shall not recompence his owne euill vnto him, because the blood of Christ hath washed it a way. But such as will pilfer and deale wickedly with their masters; and not repent for it, nor make recompence, it is most iust from God that they themselues should be spoiled and robbed. Thus much for the duties of seruants: the duties of the master follow. For as God bindeth the inferiour to his dutie, so hee requireth that the superiour bee carefull in his place and calling.

Now the masters duty consists in two main points: namely, in chusing seruants with wisdom and discretion, and in vsing them with a good conscience. Now, for the chusing: the chiefe point is, that they get such vnder their roofe, as be the seruants of God: such as haue grace and vertue in their hearts, and carrie a good conscience with them. This is confirmed by the example of *Dauid*, Psalm. 101. where (by his owne practise) hee sets downe a rule, how euery one should order his familie. He sheweth, that for wicked persons, rascals, proud persons, & swaggerers, such as haue great looks and no grace, hee would haue none of them for his seruants; but those that were religious and vpright, euen such should serue him. And there is good reason why men should bee carefull to take none into their family, but Christians: for if they be not faithfull to God; as sure as God liues, they will neuer bee faithfull to their master. For, all obedience and faithfulness floweth from the first table; and begins there: but if a man neglect his dutie, where hee hath more bonds

Dutie of masters.

What seruants they should chuse.

to tie him to it, he will bee much more slacke, where he hath fewer.

Secondly, a wicked person is very contagious, and will infect the familie with his leaudnesse and euill behauour. And indeed, many can tell by experience, that the ill example, and perswasions of one vngodlie seruant, will doe more harme to the household, then all, that many good seruants can do, and say, will profit them. So that to entertaine a wicked seruant, is euen to bring a leproous person among the whole, and a contagious man among the sound.

Thirdly, a wicked person doth bring Gods curse vpon his masters state and family. Euen as a good seruant hath Gods blessing going with him (as wee see in *Ioseph*, Genes. chapter 39. verse 5.) So, when an vngodly person hath the managing and ordering of matters, the curse of God pursueth and followeth him. But shall I bee plagued and punished for my seruants sinnes? Yea, and iustly too: for hee that will receiue and retaine such into his seruice, as hee knoweth are open enemies to God, must needes open his doores to the curse of God. So that, if one would not haue the curse of God to rest vpon his house, nor vnfaithfulnesse in his seruants, nor his house poisoned with that loprofie, which onelie the blood of Christ can heale: let him take good aduice in choosing his seruants, whom hee plants in his familie. And thus wisely men can deale for other matters: for, he that purposeth to haue good fruit, will not runne to euery hedge, and from thence gather brambles and thornes, to plant and graft in his orchard; but if he hope for any benefit by his orchard, he will make prouision of the best grafts and sciences he can obtaine. So, those that bee sheepe-masters, and hope for commodity that way, will inquire, and marke out of what ground the sheepe (they purpose to by) come, where they were bred; and if they were bred in a rotten ground, especially if they haue a rotten bleat, hee will not thinke them fit for his fold, nor breed. Will one deale thus for his Orchyard, and for his Sheepe? and should he not likewise consider, in the planting of his familie, when he takes a seruant into his fold, out of what pasture comes he? hath he bin brought vp in a rotten ground?

ground? in a place of disorder, of riot, of swearing, of breaking the Sabbath, and such like? and, hath he a rotten bleate? will he sweare? will he lie? will he speake filthilie? doth he looke like a ruffian? and will you yet venture on him? then you are a foolish master: and loue neither your selfe, nor your house, nor children, if you take such vnto them, that will either infect them, if they be not verie good; or if they bee, will vex and molest them.

Therefore here many masters are to bee reprooued that *Vse.* scorne to bee admonished of the minister concerning this choice, that vse more care by farre, in planting their Orchards, and choosing sheepe to breed, then they do in planting their family, and chusing out such seruants as may bring glorie to God, and profit to the Church, and bee for their owne commoditie also. And yet this folly reigneth in them farther; that of all men, they are most readie to complaine of ill seruants; and that neuer any was so troubled as they with vntrustie seruants; that they must still be changing. As if one should say, neuer any man had so bad an Orchard. Why? what is the matter? I see others haue Peares and Apples, and other good fruite, and I come to mine, and find nothing but Hippes, and Hawes, and Sloes: I pray you what did you plant there then? Did you not set Thornes and Brambles? And can you looke for better commoditie of such stockes and siences? Therefore euen thanke your selfe, and your owne follie, that could make no better a choice at the first. So these masters; wil they take seruants at al aduentures, and then crie out, they be not faithfull? Let them blame themselves then, that would not at the first see they were religious, before they entertained them. It is then a great and common fault among most masters, that they haue no regard of grace and religion: but if it bee such a one as will take little wages, and please him in euery thing, and serue his lust, they take him, what euer he be, Papist, Atheist, theefe, drunkard, or gamester, without any exception: that is the least part of their thought. But no man, can promise himselfe Gods blessing on his seruants, vnlesse he will labour to haue such about him as will serue God.

The

The second point of the masters
dutie, is, in vsing his seruants
well, and giuing

Direction in mat- } Religion,
ters of } Calling.

Recompence, & that } Together.
when they dwell } Apart.

Masters must
direct their
seruants in
matters of re-
ligion.

For direction in matters of religion and Gods seruice, the master must looke that they come to the publike assemblies in due time, & that they tarrie it out, and sit in a conuenient place, where they may heare and learne; and not in such by-corners and obscure places, where they spend their time in prating or scoffing, or such like. This is no direction in the master, when hee lets his seruants come in to the Church to proclaime their owne shame; and his disgrace. Therefore first he must deale with them plainly: You must serue God, if you serue me; and be religious in Gods house, if you will haue any countenance in my house.

Masters must
appoint their
seruants work.

Secondly, for the workes, and businesse of their calling, the masters direction is necessarie: and he must appoint the worke, and set euery one his place and dutie which hee must doe, else the house may be full of seruants, and yet full of confusion, and nothing be well done, or in any good order. And this is commended in the vertuous woman. Prou. 31. 15. that she giues her seruants their portions of meate, and of worke. The master therefore (that the house may be well ordered) must let euery one know his place and calling, and his taske; that the weaker may haue the weaker worke, and the stronger the stronger. For the master must consider his worke, and businesse, that is to be done, and what his Seruants can doe; so that none of them may be oppressed, nor any of them idle. For if either of these things come to passe, that his seruants be either ouer burdened, or else may loyter, it is for want of good direction in the gouernour. The house might be enriched, euery thing might be done in good order, and would fall out in their iust and due compasse, when euery one were deligent in his place, and set to doe that to which hee was most fit. For want of this, it commeth to passe, that manie foolish masters, when they see things fall out amisse, are ready

readie to chafe and fret, and then they crie out, what disorder? and so they may well enough indeed: for there is disorder and confusion. But where begins it? Is it not from the disordered gouernment, and gouernour? Because hee performeth not his dutie well, the others can do no good. Like as a foolish Pilot at the sterne should neuer giue any direction to those in other offices in the Ship, when, and what they should doe, hee might sweat and toile himselfe, but the Ship might be dasht against euery rocke, and sinke well enough, and al through his folly in want of guiding. But if the master be diligent in his place, to direct his seruants, and to appoint them what is to be done, then if they faile in their duties, hee may and must let them heare of it. And if admonition or rebuke will not serue the turne, then chastisement, and correction must follow: for a rodde is for the fooles backe. Prou. 19.29. But alway in correction these rules must bee obserued. First, that it bee not in passion to ease ones selfe by the seruants paine, but with compassion to helpe him out of his sinnes. Secondly, that it be ioyned with prayer, or else it is noe instruction, but reuenge. Thirdly, of ordinarie and lesser infirmities, not to take notice, but to let them slip: as in Eccles. 7.23. he saith. *Giue not thine heart to all the words that men speake, lest thou heare thy seruant cursing thee*: for oft times thy heart knoweth; that thou hast cursed others. Salomon would not haue one giue too quick and eare to marke the ill speeches of his seruants; and hee addes a good reason: because no man is so good, but his heart can tell him, that he himselfe hath spoken as bad words against his gouernors and betters. So that sith hee himselfe hath been iniurious to his superiours, it should make him something to passe by the iniuries of his inferiours. Thus much for the direction.

Stripes must be giuen where admonition will not serue.

The next part of the masters dutie, to the seruant that dwelleth with him, is recompence. As he must be diligent in setting him to worke, and looking that he discharge the taske laid vpon him, according to his strength: so there must be a recompence made: First in wages, and that proportionable to his worke, and performed in due time. The ma-

Recompence to seruants.

ster must not put off his seruant from day to day, to make him groane and sigh to God, or else for need to theeue and steale from him.

It is a verie dishonest thing in the master not to pay his seruants due wages, and that in due season, keeping day, and in good tearmes, willingly and cheerefully. It is a most indigne and base thing, that the seruant should see such greedie couetousnesse in him, as to pay him with grudging; and so vnwillingly, that he must be constrained to beg for it, as if it were an almes. And thus he diminished his authoritie, and lesseneth his reuerence exceedingly, when they can perceiue that hee wholly serueth himselfe, and is willing enough to haue as much worke done as may bee, but is very loth to part with any wages.

Seruants
must be pro-
vided for of
meate in due
season.

A second matter of recompence, is, in the diet of his seruants, while they be well and in good health, hee must see that they haue wholesom and sufficient food, and that in due season and conuenient time. For it is more then barbarous crueltie, for one to ride his horse hard al the day, and at night to tie him vp to the bare racke without meate to repaire and sustaine his strength; he were worse then a beast that would deale so with a beast: but much more to deale thus with a man, that beares the image of God, and is redeemed by the blood of Christ, as well as his master; to weare him out, spend his bodie, and not allow him that nourishment that may renue his strength, is more then barbarous and sauage crueltie.

Seruants must
be cared for in
time of sicknes.
Matth. 8. 6.

Therefore, while the seruant is in health, the master must see, that hee haue all things necessarie for health and sustenance: such for qualitie as is wholesome: and so much for quantitie as is sufficient; that he be no way pinched or weakened. Then if the seruant be sicke, he must provide, to his power, all good meanes for his health and recouerie, and for good looking to him, in time of his weakenesse. And this is noted as a matter of commendation in the Centurion, that when his seruant was sicke, he went to Christ, and tooke the best way, he could deuise for his helpe and ease, For the master, in the sickenesse of his seruant, is to looke to the hand of
God

God that smiteth him, and thereby to be humbled: for it is a chastisement laid vpon him, that God by his owne hand immediately, should turne those into a burthen, and trouble to him, that hee did hire for his helpe and profit, and so hoped they should haue been. Therefore he must submit himselfe to God, as well in obedience to him, as in a pitifull hart to his distressed seruant; be diligent both to pray for him, and to vse all lawfull and good meanes for his ease and succour. Thus men will deale with very beasts: If a horse, or ox (that when he was well, was very seruicable, and by painefull trauell brought in much profit vnto the master) be diseased by some sore, or sicknesse, hee will let him haue rest, looke carefully vnto him that he want nothing, and take the counsell of some one that is skilfull in such matters, for some drench, or medicine that may helpe his cattell, and restore them to health. Thus men will deale with a beast: but what master almost can bee found, that doth not plainly prooue that he loues a beast more for his commodities sake, then a man for Gods sake? For he that will be content to be at cost and charges, and trouble also with his diseased and sicke horse, his sick seruant may lie and die, and he will neuer come at him, nor seeke any remedie for him, but rather increase his paines, by murmuring & grudging that he eates and drinks, and doth nothing but spend, and burden the family. And when Gods hand hath restrained him from working, & not his owne negligence: and oft times when he gets his weaknesse by faithfull and painefull seruice done to him; then some are so cruelly and miserably couetous, as that they will abate so much of their wages, as the time of their sicknesse comes to. And when he suffereth paine and grieve enough by his sicknes; then, he that should looke to the healing of him, doth not onely neglect that, but also gleanes from him, and robs him of his wages, which is a double sinne and iniurie. So much for the dutie of masters to their seruants that dwell with them.

They are miserable masters that stop their seruants wages for the time of their sicknesse.

Now when they part, the masters dutie is, to looke that he send not his seruant away emptie, but doe something for him according to the blessing of God vpon him by his ser-

wants labour, and according to his owne abilitie. And looke how much longer time the seruant hath been with him, and how much more faithfull seruice he hath done to him, by so much more must he bee franke and bountifull, in respecting and relieuing him.

Contrarie to this is the dealing of those shifters, that must haue new seruants euery yeere: for that they either be so bad themselves, as none will stay with them longer then needs they must; or else they entertaine such vngodly persons into their familie, as it is not fit that they should tarrie long in any place. And those that take in such manner of seruants, as deserue no recompence, because they imploy their labour about such things, as the familie hath no benefit by them, but are fit only to serue their masters lust, in vanitie and foolishnes; for such it is iust that though they dwell many yeers in a place, they should haue no reward giuen them, because their labour hath brought no good to the familie; nobody hath been a gainer or bettered by it. But here was a great fault on both parts: for both the master was vnwise to giue harbour vnto such vnprofitable companions, and the seruant was vnwise to spend his time and paines about such base things, as could bring benefit to no bodie: and heere it is iust that both should be losers. But when one hath had a seruant that hath bin with him along time, and done him faithful seruice, so imploying his labor, & spending both his daies and strength, as that some profit and commodity redounds to the house; and the masters estate hath been bettered by his carefull diligence: now by this profitable and long societie they had together, the seruant should grow to bee to him as a child; and hee vpon so long experience of his faithfull and louing carriage, should put on the affection of a father to him. For indeed nature sheweth that it is a shame for a man to put away his old seruant, that hath worne out his body in his seruice, without bestowing his liberalitie vpon him in some measure, according to his owne abilitie, and his seruants labours. But it is the custome of most men now a daies, (so wretchedly couetous are they growne) that they toile their seruants while they can labour, and consume their
strength,

strength, and spend them out, and then when age comes, and the bones are full of ache and paine, and the bodie feeble and faint, they turne them out of the doores, poore and helpeless, into the wide world, to shift for themselues as they can, and they must either beg, or steale, or starue, for any reliefe they shall receiue from their masters, in whose seruice they haue spent all their time and strength. And thus it comes to passe, that many become theeves, and vagrant beggers, through their masters niggardlynesse; that would not do his duty in bestowing some proportionable and competent reliefe vpon them.

So much for their duties that be further off from equality in the familie, as parents and children, masters and seruants: now those that are more equal, are husband and wife: whose duties are either common to both, or more particular to either of them. The common duties are these.

First they must loue one another with a pure heart, seruent-
lie. This duty both husband and wife must performe mutual-
lie one to another: which that they may the better striue for,

Ephes. 5. 25.

Titus 2. 4.

let vs consider of some excellent commodities, that will proceed from this loue, and which in deed wil shew it in their practise, whether there be this loue or no. First, this benefite will certainelie ensue; where their is loue betwixt man and wife, they will be chaste, and true-hearted: so farre as they loue one the other truelie, they are guarded from all strange lustes, euen in heart, that they wil not allow any vnchaste desire, much lesse any vnchaste looke or action. For so in Proverbs 5. 19. 20. *Delight in thy wife, and reioyce in her loue: for why shouldest thou goe after strange women?* As if he had said: Sure enough, if thou doe not loue thy wife, thou wilt looke after harlots, or at least art in danger to doe it: but if thou loue thy wife truelie, thou art strengthened against a stranger.

Loue preserveth chastitie.

And so may it bee said of the wife, concerning her husband. For it is not the hauing of a husband, that maketh a wife chaste, and keepeth her from filthinesse; but the louing of her husband is that will keepe her. And so it is not the hauing of a wife that maketh a man honest, and preserveth him

from adultery, but it is the louing of his wife that will doe it. For many married men and woman liue filthely and impurely; but if they did loue one another, they were safe from that fault. This then is one benefit. It is a most sure defence of ones chastitie to loue each other.

Loue breeds
patience.

Another benefit that constant loue wil bring, is, that they shall be very patient: abundance of loue brings adundance of patience; for loue hopes all things, and suffers all things, and loue is not prouoked. But where there is little loue, there is little bearing, and little hoping, and there they bee quickly prouoked: vpon euery light and small defect or fault, they grow to braules and chaffing; and then who euer was troubled with such a husband, or such a wife: Nay, they might rather say, who euer had such an vnloving and vnkind heart as I? For if there were that loue that should be, and in that measure that it ought, they would beare with patience and with meekenesse such infirmities, and would not bee so quickly prouoked to bitternesse. As the mother, that in good earnest, and without dissembling, loues her little child, though it crie all night, and breake her sleepe, and disquiet her very much; yet she will not throw it out of doores, nor lay it at the further end of the house, but shee vseth it kindly, and will do what she can to still it: and when it cries, she will sing; and in the morning they will bee as good friends as euer before, and she feedes it & tends it neuer a whit the lesse for all the nights trouble. One that were not acquainted with the loue of a mother, would wonder at it: Did it not disquiet her all night, and can she be so merry with it now? yea, she can; for she loueth it, and hath forgotten all the nights griefes in the morning. And so indeed, could the husband and wife loue one another with such a pure and Christian loue, they would beare much, and indure much, and not suffer their affections to be diminished. For loue is alway a breastplate against impatience & distemper.

A third profit that springs from loue, is, that it edifies, and seeke; not his owne things: therefore if they loue one another, they will in all things seeke the good of one another. And then, if the husband see a fault in his wife, hee will admonish

monish her of it meekely and gently, & labour to bring her *Loue edifies.* to amendment: and if shee see any fault on his part, she will with all reuerence and humilitie tell him of it. But one the contrarie, where there is not loue, they will regard their owne ease, more then the saluation of another. Then if the husband see his wife in any fault, he thinkes, indeed it is a sinne, but if I should tell her of it, she will straight bee in a passion, and chafe. And so the wife; I confesse this sinne is dangerous to my husbands soule, but if I should speake of it, hee is so hardie, that hee would bee bitter and furious against mee presently. But now here is a great want of loue in either partie. For, what though your wife will be in a passion; He that loues his wife, had rather she should be in a passion against him for a little time, then God be angrie with her for euer. And the wife that loues her husband, would more willingly suffer her husbands displeasure for a while, for well doing, then that he should suffer Gods wrath eternally for ill doing. But for wāt of this Christian & sincere loue, they suffer grieuous sins to grow and breake out one in another; which by wise and godly admonition might haue been staied and cured.

A fourth fruit of loue is, that it armeth vs against iealousie *Loue armeth vs against iealousie.* and vniust suspitions. For all ill iealousie, and causelesse suspicion, ariseth of one of these two points: first, that one is, or hath been wicked himselfe, and hauing been faultie and naught, hee is readie to iudge others by himselfe, and to measure all with his owne measure: or else from a doting affection, that he makes his wife a god, and would haue her to do the like to him, and this is not true loue. So when the wife dotes foolishlie vpon her husband, and makes an Idoll of him, then is shee quickly readie to be iealous, whereas true and sound loue would worke the contrarie effect in her. So, for matters of goods, hee that trusts in them, will trust no body with them, neither wife, neither seruants, nor children, nor any, but is alwaies suspicious: not because they would not deale faithfully, but because hee makes that his god, and therefore is immoderately affraid to lose it. But where there is a pure and seruent loue, that will

cut off al needlesse misdeemings, and cause vs to belicue and hope all good of others. This is the first dutie that is common to husband and wife.

Faithfulnesse
betwixt married
people.

The second followeth, and that is faithfulnesse; that both bend their wits, and all their indeuours to the helpe each of other, and to the common good of the familie. The husband must not follow his private pleasure and delight; nor the wife her one ease and pride: but though by nature they could not be content to seeke themselves; yet they must strine both to build vp the house by diligence in their calling, and wise and frugall disposing of the blessings of God, bestowed vpon them; and also to be helpfull to the whole family, because they stand in the place of Christ to those that are committed vnto them; both for their soules and bodies. First then the husband and wife must be faithfull in their bodies one to another; else they breake the couenant of God. For mariage is not a couenant of man, but a couenant of God: wherein the parties binde themselves to him, and they be in recognisance in heauen, to keepe themselves pure and chaste one to another. Then for other matters, there must be one purse, and one heart and hand for the good of the familie, and each of other. But now if the wife be wasteful and idle, then she (like a foolish woman) pulles downe her house. And if the husband be an vnthrift, and consume and spend that idely, and vainely (to serue his lust, or pride, or any other sinne) that might helpe his wife and familie to liue plentifully and chearfully, this lauishng is a great vnfaithfulnesse; and heareby he brings many inconueniences vpon himselfe, and vpon all that depend vpon him. So much for general duties belonging both to husband and wife. The particular follow.

The duty of
the wife.
First she must
feare her husband.

And first, the wife must feare her husband; as is commanded. Ephes 5. 33. *Let the wife see that shee feare her husband.* And 1. Pet 3. 2. the Apostle requires a *conuersation with feare*. So if euer the wife wil be comfortable, and profitable, to her husband, and doe any good in the familie, she must haue a care of her heart, and looke that she carrie an inward feare to her husband. For, the husband is the wiues head, euen as

Christ

Christ is the head of the Church: and euen as the Church must feare Christ Iesus, so must the wiues also feare their husbands. And this inward feare, must be shewed by an outward meekenesse, and lowlines in the speeches, and carriage to the husband. As in the place abouenamed out of *Peter*, hee saith they must be attired with a meeke and quiet spirit. Shee must not be passionate and froward to him or any of the family, specially in his sight; but she should haue such a regard of his presence, as that she shuld gouerne her tongue and countenance so, that it may not bee offensive or troublesome vnto him. And for her speech, neither when they bee kinde and louing together, must shee grow into grosse termes; nor if any iarre or offence come, rush into tart and sowre words, to ease her selfe vpon her husband, whom she should feare. Thus must she imitate *Sara* and good women, as *Peter* saith: and in so doing, she shall proue her selfe to be a daughter of *Sara*, a true Christian: But contrarily, if she behaue her selfe rudely, and vnmannerly in her husbands sight, to grieue him, and offend him, she failes in the first and maine dutie of a good wife, and so farre shall surely come short of all the rest.

The second duty of the wife, is constant obedience, and subiection. Now in what things, & after what manner this obedience is to be performed the holy Ghost doth declare. For, in generall, there is no woman almost so rude, but she will yeeld that she must obey her husband, but in the particular, and in the manner of it, there is the failing. Therefore the Apostle hath (to put all out of doubt) set downe both the matter, and the manner. Ephes. 5. 24. *As the Church is in subiection to Christ, so let the wife be to the husband in all things.* For the things wherein she must obey, he saith in all things; meaning in al lawfull things. For the commandement of the husband, is as it were the stampe of God set vpo the things commanded: and if she rebell against his commandement, she rebels against God. The wife then must perswade her selfe, that her husbands charge, is Gods charge; and when he speakes, God speakes: and therefore she must resolute to obey him in all things.

Wiues must
be subiect to
their husbands.

Then

1. Pet. 3.

Dutie of husbands.

Then for the manner, hee saith, As the Church obeyeth Christ. Now, we know that the Church obeyeth Christ willingly, and cheerefullie with a free heart: and though the things that Christ commands, be oft-times contrarie to our nature, and no whit at all delightfull to the flesh, yet the true Church will more set by his word, then her owne pleasure, and haue a greater regard to please him, then to serue the desire of the flesh. Therefore the wife must obey her husband in all things chearefully and willingly, without gain-saying. These be the duties of a worthie woman, of a daughter of *Abraham*, and a Christian wife: which so farre as she is careful to performe, so farre she may looke, that her husband should doe the dutie of a good husband vnto her: or if he do not, yet God will reward her liberally. For such a woman is much set by of God, and that not with an idle affection, that no body can see; but with such a working loue, as shal shew it selfe by good effect, in plentifull blessings, on her soule and bodie, if shee can frame for conscience sake to God, to yeeld a willing and free obedience to her husband in al lawfull things; and that with a meeke and lowly carriage of her selfe proceeding from an holie feare and reuerence of him, being in Gods stead. Now follow the speciall duties of an husband, (for hee hath not all these priuiledges for nothing) and those consist in two maine points.

In	{	Gouer-ning her	{	Cohabitation, to dwell with her, as a	{	Instruction.
		wisely,		man of knowledge.		Example.
		by		Edification, by good		Maintenance.
		Performing al due beneuolence.		Imploment.		

Cohabitation.

First for cohabitation. The first dutie of the husband, is to dwell with his wife; that sith there is a neere and deare societie betweene them, and of all other the neereft, (for she is to him as the Church is to Christ, flesh of his flesh, and bone of his bone) therefore he must be willing to haue his abode, to walke with her, talke with her, and let her haue all comfortable familiaritie with him; that she may see hee delighteth

lighteth in her companie, and may well know that of all others she is his most loued and welcome companion. And so in the law it was commanded; that the first yeere wherein any one is married, hee might dwell at home, and reioyce with his wife for that whole yeere: what euer affaires of the common wealth, or warres were abroad, yet he was by Gods law freed, so that none might command his seruice from home, but he must dwell with his wife, that she might haue experience of his loue, & haue comfort by him, that by long continuance and societie, their harts might be so neerely ioyned, as nothing might rend them in sunder afterwards.

This reprocueth those foolish men (indeed not worthy to carrie the name of husbands) that can take more delight in any vaine, riotous, and vnthrifitie companie, and take more pleasure in any leaud exercises, then in the societie of the louing and kind wife; that are neuer so merrie, as when the wife is absent, and neuer dumpish and churlish but with her. Such also as dwell with hawkes and hounds, and drunkards, and gamesters, not with their wiues: These shal carrie the brand and name of fooles, so long as they haue no more care to preuent so much ill, and to doe so much good, as (if they had any godlie wisdom, or loue to their wiues,) they might. For what doe they, but throw themselues into danger? and their wiues open to Satans temptations? yea, and giue iust occasion to them, to think, that they loue them not. But they will say, wee must haue our delights and follow our sports. And why you; more then the wife? Might not the wife say, I must haue my delight also? and part of the recreation, as well as part of the trouble is mine? yet this would not be counted a good excuse for a woman to be ranging abroad; but they looke that she should accept their companie, and be willing to be with them: and why should not they then be as willing to dwell with them, according to Gods commandement? So that the husband must dwell with his wife, and neuer depart from her, but vpon a lawfull and good calling, and cause: and then also, so, as that she may perceiue, he doth rend himselfe in twaine, and carrieth

Husbands
must edifie
their wiues.

carrieth but a part of himselfe, but still leaues his heart at home with his wife.

Secondly, he must dwell with her, as a man of knowledge and edifie her, both by his good example, and also by good instructions. For his example: first he must carrie himselfe so wiselie, and so holilie, as that she may see in him a patterne and image of grace, and wisdom; hee must be a glasse vnto her, by looking into which, shee may learne to attire herselfe in all holy discretion, and conuersation.

Therefore he must neither be froward, teastie, nor lumpish; for then hee shall be hated: nor light, vaine, and foolish; for then hee shall be dispised. Hee must not bee base, and niggardly; for then his base heart will breede a base estimation of him: neither must he be prodigall and vnthrifitie; for then he shall so pinch himselfe with want and necessitie, as that he shall not bee able to relieue and refresh his family: and so he depriues himselfe of his reuerence. For want of this wise and holy carriage, it comes to passe, that many can speake much of the weakenesse of women, and make large discourses of the impotencie of that sexe, when indeed it is long of themselves. As if the head should leade the bodie among briars and thornes, and dash it against euery wall, and then complaine of the hurt and frailtie of it: so, many foolish men, when they should frame themselves in such sort as they might draw their wiues to godlinesse and reuerence by their example, they, by rude and absurd behauiour, draw themselves into contempt, and put vndutifulnesse vpon their wiues, as it were perforce, and then are readie to complaine and exclaime of them, when they should rather trie out of their owne follie.

Husbands must
obserue the
good parts in
their wiues.

Next, the husband must edifie his wife by instruction: for so 2. Cor. 14. 25. the Apostle saith, *If women will learne, they must aske their husbands at home.* The husband then must be so well furnished with sound knowledge, as that he must be able to teach his wife, and sow the seede of godlinesse in her conscience. And one speciall and chiefe part of wisdom in the husband, by which hee must learne to frame his instruction, is, to obserue those good things which he seeth in his

his wife, and to cherish them. For nothing is more forcible to encourage a woman in any good thing, then that she perceiue, that her husband doth marke and approoue those good things which are in her, as wel as the faults, to reprove them. And for want of this encouragement, that men are continually chiding, and neuer goe about to nourish any good thing, it falls out, that many women, which by good vsage might be brought to goodnesse, grow to great distemper and passion. And, as he must labour to increase the good things that are in her: so also, he must seeke to amend and cure those things that are faultie, wherein shee doth amisse: and for ordinarie infirmities, hee must passe by them, onelie praying to God for her. But if her soule be sicke of a disease that needeth physicke, and must haue a medicine; a wise gouernor will chuse his fittest time, and consider the nature and disposition of his wife; that if she be of a gentle spirit, he may vse gentle meanes, which will then doe most good: but if she be of a more hard nature, rougher meanes must be vsed, and shee must bee dealt withall after a more round manner: but alway provided, that it neuer be done in passion, and before others, but with a quiet and mercifull heart, that shee may see that he seeketh her saluation, and not disgrace; not to ease himselfe vpon her, but to conuert her soule. But, if the husband be violent in company to reprove; of bad he shall make her worse, and more alienat her from him, because shee seeth that shee hath a foolish head, that is not a sauiour, but a destroyer. And for want of this diligent care in choosing time and place, and obseruing the nature of the partie, it cometh to passe, that rebukes, which in themselves are good, and ought to be performed, doe more hurt, then good because he obserueth not where he doth it; but reproues her before companie, to which he should not disclose his owne, and her shame, and then also most vnseasonably and vntimely. For when shee is out of temper, and passion hath already overcome her, then hee falles to administer his physicke, as it were vpon a full stomacke, whereas he should patiently haue waited for a fit time, and not bee so foolish, as when shee is gone, and anger hath overcome her, then to looke

How and when
admonition
must be giuen
by husbands to
their wiues.

looke that shee should vpon a words warning, returne and come againe into her right mind, and vpon the sudden reforme all that is amisse. But what? Shall one let his wife go away so, and take her course? No, hee must at that instant speake to God for her, when shee is not fit to bee spoken to. And after, when she is come againe to her selfe, and all is quiet, then with a louing heart and good conutenance, (and yet with plaine and euident proofes, and reproofes out of Gods word) he must shew her fault, that godly sorrow may bring her to repentance and amendment. And, by these meanes, hee may gouerne well.

Due beneuolence must be giuen to the wife.

Another dutie of the husband, is, in giuing her all honour and due beneuolence: which stands in two things. First, in giuing and allowing her all maintenance, and meet helpes, both for necessitie, and also for honest and Christian recreation and delight, so farre as his estate & hers require, and their abilities doe affoord. And he must do this willingly, liberally, and freely; not tarrying till it be begged or gotten from him by importunate intreatie, as if one should wring it out of *Nabals* hand, like as if it were water out of a flintstone. For this is a great suspition of want of loue: for loue is alway bountifull. And besides it lesseneth the benefit by the one halfe, when it must bee wrested (as it were by maine strength) from him. Therefore he must consider, and before hee bee asked, prouide what hee seeth necessarie for her, and what may be after a Christian sort delightfull vnto her, and preuent her with the gift. Euen as a father, that loues his child, will not tarrie till the child come and beg apparell, or meate, but hee doth cast before hand how to helpe him: and vnrequested, giues him things that be needfull: much more then must hee doe thus to his wife, which is the one part of himselfe, and neerer, and should be also dearer vnto him then any other.

A second worke wherein this due beneuolence must shew it selfe, is in giuing her due imploiment; hee must marke and obserue the gifts of wisdom and gouernment, or what euer else God hath graced her with, that hee may set them on worke and imploy them. And hereby he shall shew his loue

vnto

vnto her, and the confidence he puts in her. For it is said of a good wife in the Prou. 32. that *the heart of her husband trusts in her*. And this is a meanes also to keep her from discouragement, and idlenes: and besides, it will turne to the great good and profit of the familie.

How a husband may best keepe his wife from idlenesse.

Which reprooves the practise of many foolish husbands, that be busie bodies, and will haue all come through their owne hand; and then indeed nothing goes well through any hand, because of this disordered confusion. As, if the Pilot would both hold the sterne, and hoise vp the saile, and bee vpon the hatches, and labour at the pumpe, and doe all himselfe, it must needs goe ill with the ship: euen so, in the familie, when the husband taketh all vpon himselfe, it is the next way to ouerthrow all. Therefore those gifts that God hath giuen the wife, the husband must see them put to the best vse: and then she shall bee a fellow helper to him, and bring a blessing vpon the family by her labour. And so much for the duties of the husband and wife: which I doe not so speake of, as though it were in the power, or nature of any man or woman, to performe them: nay, by nature, we be all inclined to the contrarie. The wife is naturally disobedient, and stubborne, prone to contemne and dispise her husband: and he is readie, either to be out of her companie, without cause; or being with her, to be light and foolish, or else fowre and churlish, and to doe her hurt by his example, and make her worse rather then better, and both of them naturally are destitute of all true and spirituall loue, one to the other. But God shewes these duties in his word, to the end, that we seeing our sins and our weakenes, might bewaile our wants before God, and beseech him that requires these things at our hands, to work these graces in our harts; and as he hath giuen vs these good commandements, so to giue vs good hearts to keepe the commandements. But, if any be so blind and so vnacquainted with the wickednesse of his owne hart, as that he dreameth of some strength in himself, to do these duties: it is certaine, he neuer did performe any of them in truth; nor shal euer, till he do lament his wants with vnfained griefe before God, and desire him to make him obedient, as well as to giue him

him a charge of obedience. And thus much for private persons; as namely, parents and children, masters and servants, husband and wife. Now follow the duties belonging to public-like persons; as also what they ought to performe to such as are committed to their charge, which are either in Church, or Commonwealth.

Duties common to ministers and people.

Phil. 1. 9.

Col. 13. 9.

1. Thes. 1. 2.

& 2. 12.

2. Thes. 1. 3. 11.

Ministers must pray in secret.

Ministers must be thankfull for blessings bestowed vpon their people

In Church, as } Minister } In Commonwealth, as } Magistrate
 } People. } Subject.

Now the duties of the minister and people, are, either common or speciall. The common duties, which mutually belong to them both, are, to pray, and giue thanks one for another. That the Minister ought to pray for the people, the example and practise of *Paul*, for the *Philp. Colos. Thes.* doth declare: for whom he gaue thanks to God, and prayed day and night for their increase in all good graces. Hereby then, Ministers must learne to pray to God in secret, for the flocke committed to their charge, that God would pardon all their sinnes, and heale their natures, and make his doctrine effectually to worke grace in their hearts. And then if God haue heard his prayer, and blessed his preaching to conuert the hearts of his people, and to saue their soules, he must not let this slip, but marke and obserue, and returne thanks to God for it. So, 1. Sam. 12. 23. the people being terrified with the extraordinary thunder (being then a manifest token of Gods displeasure against them) and seeing their sinnes, come to the Prophet *Samuel* and desire him to pray for them: his answer is, *God forbid that I should sinne against God, and cease praying for you*: shewing that it is a great sinne against God in the minister, if he bee not frequent in prayer for his people. So that, though the minister studie diligently, preach painefully, and walke religiouslie in all good conscience: yet if he pray not to God, and beseech him earnestly to amend their faults, and to conuert their souls; and do not also giue thanks when he perceiueth any good thing wrought in them, and pray for the continuance and increase of it, he doth sin against God, and faile in a speciall dutie that he owes to his charge. For, all planting and watering is in vaine, vnlesse God giue the increase. And how can he expect any blessing of God, vnlesse he

1. Cor. 3. 7.

he doe, both often and earnestly seeke for it, and render most heartie thanks for it, as he finds it granted?

And likewise, that it belongs to the people to pray to God People must for their minister, it is plaine, Heb. 13. 18. where this com- pray for their mandement is giuen; *Pray for vs: for wee are assured that we* minister. *haue a good conscience, &c.* And Paul to Philemon saith, that he hopes through their prayers to be giuen vnto them. And 2. Thes. 3. 1. he willes them to pray for him, that the word of the Lord might haue free passage, and that he may bee deliuered from vnreasonable men, 1. Tim. 2. 1. he willes that prayers bee made for all in authoritie, that as God hath set them ouer vs as gouernors, so he would gouerne their harts, and order their proceeding aright.

This reprooues those people that a long time haue liued vnder a Ministerie: but all that space cannot say that they haue once offered vp a true and heartie prayer to God for their Pastor, that hee might bee furnished with gifts for the discharge of so great and waightie an office, and haue neuer made request to God in his behalfe, to open to him the dore of vtterance, that he might diuide the word of truth aright; to bee with his meditations, and direct his tongue, that hee might speake to their consciences, and for their edifying. And againe, if at any time God hath powred downe more plentiful grace vpon their ministers, that he hath been better stirred vp to teach them, and hath spoken with more power and zeale then ordinarie, more earnestly reproouing their sins, and exhorting them to repentance; yet they take it but as an ordinary thing, and let it passe without taking any notice, as though it were not any mercie of God to them, to prepare the Ministers mouth to speake to their conscience. And because they be thus slacke in desiring, and negligent in thanksgiuing for so great a fauor, God doth iustly deprive them of a great part of the blessing, because they haue carelesslie omitted so great part of their dutie. So, for the ministers of the word: many there bee that can say they haue preached many Sermons, And deliuered many doctrines and admonitions to their people; but who of many can say, as Ier. 13. 17. *My soule shall weepe for you in secret? if publike preaching* cannot

cannot preuaile, I will trie what priuate weeping can doe : and if I cannot moue them (by speaking to them) to amend, I will moue God with many teares in secret to conuert them. And thus much for the common dutie of both. The particulars follow. And first of the people.

The people
must reue-
rence their
Ministers.

The first thing that the people must performe to their Minister, is to haue him in reuerent account and estimation. And this is commanded, 1. Thes. 5. 12. where the Apostle giues this charge; *Now I beseech you brethren, know them that labour among you, and that are ouer you in the Lord and admonish you, that you haue them in singular loue for their works sake.* As if he had said, I speak not this so much for the Ministers sake, (for whether you loue him, or account of him or not, so long as God accounts and esteemes highlie of him, hee is well) but I desire you, euen for your owne good, that those faithfull men, to whom God hath giuen the spirit of grace and wisdom, and whom God hath set to watch ouer your soules, may not be forgotten and neglected among you, but take knowledge of them, and obserue them, and that for their workes sake; for in truth they of all men deserue most to be regarded and accounted of, in respect of the profit that they bring, and the worke that they performe. Which howsoeuer it seeme not outwardly so commodious, yet inwardlie it is precious, and brings vnspeakeable peace vnto the soule. For vnto them is committed the word of reconciliation and life, and they are made disposers of the treasures of God, that bring comfort and reioycing to the heart. If then they bee meanes to communicate all heavenly and spirituall graces vnto you, if they helpe you to heauen, if they purge the soule, and build vp in faith, if they beate downe sin, and ouerthrow the power of Satan in you, ought you not to loue them, and that for their worke, and your profits sake? But many there be that make no such account of him, and why? because they feele no such neede of him, they see no necessity of his labour, but that they may well spare him, they can see no good hee doth. And no wonder they can see none, to whom nothing seemes good, but that which serues their flesh. For as they account of him, so they profit by him: and
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2. Cor. 5. 18.

iust it is from God, that as they despise his Minister, so God should despise them, and make them fruitlesse hearers of that word, which in better minds, wants not a most excellent fruit, according as Christ hath said, *He that despiseth you despiseth me: and hee that despiseth mee, despiseth him that sent me.* If they despise God, how can they reuerence the man of God?

And hence it is, that young and vaine persons, in many places, are growne to that height of impudencie and shamelesnesse, in sinning, and standing for sinne, as they dare set themselves against the Minister of God, and oppose their life of purpose, against the doctrine, and stand as stiffely for the dishonouring of God, and the breach of his law, as hee can stand for his law: whose life is nothing but a disgracing of the ministerie. For, in publike view of the world, they gaine-say that by practise which was taught publikelie: and euen while the reproofe is yet fresh, and scarcely ended, then, in the heate of their raging lust, they fall to that which was forbidden by God, and by his Minister reprooued. But how comes foolish youth to be thus impudent, but that they are animated by the froward example of elder persons? As those young Children that mocked *Elisba* the Prophet, how could they speake so baselie, and so contemptuously, of the reuerend man of God, but that they had vsually heard such things at home by their gouernours, and must needs vtter them when they come abroad? But was not this their boldnesse met with? did not God pay them home though they were but children? Two Beares came out of the wood, and slew 40. of them. For, when they dare professe themselves to be aduersaries to the man of God, and to the law of God, they must needs faile in all other duties: despising the person, they must needs neglect the doctrine; and not receiuing the Preacher, they cannot take good by his preaching. The Minister of God then ought to bee esteemed, not according to his coates and wealth, but according to the singular worke performed by him, and the holy calling which he is called vnto.

A speciall reason why some young men grow shamelesse to withstand their Ministers.

2, King. 2. 23.

The second dutie of the people, is, to obey the doctrine

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of

The people
must obey
their Ministers
doctrine.

of the Minister, taught truly out of the word of God. This is commanded, Heb. 13.17. *Obey them that haue the oversight of you, and submit your selues, &c.* Hee wills them to obey their Ministers, namely in doctrine: and he addes the reason; because they watch for your soules. Sith they stand vpon their guard, to defend your soules from destruction; therefore submit your selues, and obey not so much the men, as the doctrine and instruction deliuered out of Gods word, by their Ministrie. And secondlie, if you doe not this, you shall bee so farre from giuing ioy to the heart of your Minister (which good people should doe) as that you shall pearce his soule with sorrow, and cause him to eate vp his heart with griefe. For, what greater anguish can come to the Ministers soule, then this, that, when hee exhorts his people to holinesse, they be vnholie: hee teacheth them to be spiritually minded, and they be set altogether on the world: he shewes them, that they must rule themselues, and families after the law of God, and they follow their owne lust? This (of all afflictions) doth most wound and breake the heart of a godly and faithfull Minister, that in loue to his flocke, preacheth Gods word sincerelie vnto them. But (will some say) what neede wee care for his griefe? Nay, this is it, that many desire; and wish nothing more, then that they could but know how to vexe the Minister. But (saith the Apostle) make not so light account of grieuing the Minister, for that is not profitable for you, he hath the sorrow of it, but you the losse: he is driven oftner to run vnto God, by your ill intreaty, and to seeke for the loue of God, when men doe neglect him: but in the meane while he cannot, with that spirit and courage, pray to God for you, nor so powerfullie and chearefullie preach the word vnto you.

Paiment of
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is no full dis-
charge of all
our duties to
the Minister.

This reprooues them that bragge of their good dealing with the Minister, and thinke they pay him all his dues, and doe their dutie as well as any, and take it as a wrong, that the Minister esteemes not of them, as well as of others. But what dutie is it that they performe. Do they obey the Gospel that hee preacheth, and submit themselues to his doctrine? This is the chiefest dutie: and where this is not, there is no
dutie

durie done, worth thanks: vnlesse they be conuerted, they doe not pay the Minister his due: For a faithfull Pastor, and a man of God, regards not so much the tithes, and the fleece, as the saluation of their soules. Hee comes (as Christ saith) to *Peter*, to bee a fisher of men: and, if they will not bee drawne out of their lusts and sinnes by his preaching, they faile in the principall durie. For, he that neglecteth obedience to the doctrine of the Minister, is an ill sheepe, and yngodly person; shew what kindnesse hee will to the person of the Minister.

The last durie of the people to the Minister, is to yeeld To yeeld maintenance vnto him, both for his reliefe and sustentance, as also for his defence against the wrongs of ill disposed persons. And this is commanded, Galath. 6.6. *Let him that is taught in the word, make him that hath taught him partaker of all his goods. Be not deceived, God is not mocked, &c.* Where, willing them that are taught, to provide for maintenance of the Minister, he meetes with the common corruption of men, that thinke all is well gotten, that they can defraud and deceiue the Minister of: and therefore carnall men are neuer more wittie in any thing, then in withholding his durie: But hee saith, Be not deceived. As if hee had said, You thinke to deceiue another; but indeed you ouerreach you selfe: your selues be deceiued at the length. For, though this cunning dealing may happilie bee hid from men, and done so closely, that it shall not bee knowne, yet God will not be thus mocked; hee seeth and knoweth mens ferches well enough: there is no cloaking with him that searcheth the hearts. For if you deale thus wrongfully, make account, that as you sowed, so you shall reape; such as your seeding was, such shall be your haruest: this your corrupt and vniust dealing, shall in the end bring much discomfort to your selues. And in another place the Apostle saith, *If they giue you spirituall things, is it a great matter that they receiue carnall?* And, *Those that serue at the Altar, liue by the Altar.* So that, it is the peoples durie freely and without grudging to helpe the Minister with sufficient allowance for matters of this life.

The people
should defend
their Mini-
sters against
the wrongs of
ill men.

Lastly, they must giue him assistance, against the wrongs of bad men: as is noted of *Aquila* and *Priscilla*, Rom. 16. 4. that they stood for *Paul*, euen to the hazard of their owne liues. And that was not a thing that hee alone stood bound vnto them for, but in so doing, they deserued thankes of the whole Church, which receiued good by his ministerie. And if this durie were carefullie performed, persecutors would not bee so bold and audacious, to molest and trouble the Ministers, and faithfull men of God, as they bee. But it comes oft so to passe, that though the Pastor bee in all things faithfull to his power, and beare such a loue vnto his people, that hee would part with his life to doe them good: yet, let but some vile person, of a wicked and vngodly life (as indeed the diuell neuer lackes such instruments to vex Gods Ministers) let some base limme of the diuell step foorth to set himselfe against the Minister, and to persecute him, many in the congregation, will be ready to ioyne with him, and haue their hand in as deepe as any. And for others of the better sort, what courage haue they to stand for him, and to defend his good cause? when will they open their mouthes in his defence? or put themselves into any trouble to procure his safetie? but are ready to say, It was his want of discretion, he was too hastie and vnaduised, hee might haue kept himselfe quiet. And thus, either because they be dastardly and dare not, or malicious and will not, almost none can be found that will stand in the maintenance of their faithfull Minister, against the furie and malice of Satan and his members, wicked persecutors. But this is a grieuous fault: for if any had a good friend to whom he were much beholding, and of whom hee had receiued many benefits, no man almost is so cowardly and base minded, but if hee heard one ralle vpon him and abuse him, hee would take courage to speake for him, and for his credit: but who almost can bee found, of many in the parish, that can affoord a good word for the Minister? Nay, are not most of this minde, that if hee bee molested, they thinke, all is lost that fallies beside. Thus much for the duties of people; the Ministers particular duties follow.

The

The first is to bee a good example and paterne vnto his people, in loue, in faith, in patience, and in euery good work. *Particular duties of Ministers to their people.*
 As 1. Tim. 4. 12. *Let na man despise thy youth, saith Paul.* Yea, but, might *Timothie* say, How can I stay them? He answers, shew thy selfe an example to those that beleeue. This then is commanded, as a dutie that gaines the Minister great reuerence and account in the hearts of his people, and keepes him from contempt that the light of God shine forth in him, and that they may see the graces of the holy Ghost in his conuersation. And therefore also the Apostle shewes how he must gouerne his seruants, and order his children, and his whole houshold; else if he lay load of doctrine vpon others, and doe nothing himselfe, they may say, *Physitian heale thy selfe; and pull the beame out of thine owne eye; thou hypocrite.* And this will make all his preaching fruitlesse and vaine: for he that cannot gouerne himselfe and his owne familie, how is it possible that he should order his flock aright? Therefore hee must shew his first skill in gouerning himselfe and those that be neereft vnto him.

The next dutie of the Minister is, to preach the pure word of God, in season and out of season; to feede the flock diligently and faithfully, to prepare and deliver such wholsome doctrine, as may nourish the soules of his people, to diuide the word of truth aright, to speake to the capacitie and conscience of his hearers, in all diligence and faithfulness, not making merchandize of the word and Gospel of Christ; that so his people may bee prepared a fit and pure virgin, to bee married vnto Christ. And so farre as hee doth these things, namely, that in doctrine and example he goes before the flocke, so farre hee may looke for dutie at their hands: or if they performe it not, yet he may say as *Isaiah* did. 49. 4. *My iudgement is with the Lord, and my worke with my God.* And thus much for those superiours which haue authoritie in the Church, and their inferiours. The superiours, and inferiours in Common-wealth, follow: and those are Magistrates, and subiects.

The first dutie of the Subiect, is submission both inward and outward; In heart to reuerence, and outwardly to obey

Subiection.

Acts 4.19, 20.

the Magistrate. And this is commanded, Romanes 13. *Let every soule be subiect to the higher powers.* He commands not onely a bodilie subiection, which may be in many rebellious persons that resist authoritie, and lie open to the curse of God for this sinne: but an inward submission of the soule, as vnto a sparke of Gods authoritie, and an appointment of his. For if this inward bee not first, the outward will faile vpon euerie light occasion. There must be also an outward subiection, in obeying their commaunds, so farre as they commaund lawfull things. As Tit. 3.1. *Put them in remembrance that they be subiect to all in authoritie, and obedient.* But if it so fall out, that the Prince, or any in authoritie vnder him, commaund things vnlawfull, against the commandement of God; then indeede wee must with Peter say, *It is better to obey God then man:* but yet so, that wee bee content to beare any punishment that shall bee laid vpon vs, euen to death it selfe. As Daniel, when the King made a wicked edict, would not yeeld vnto it: but yet he was content to yeeld to the punishment with patience, and neuer went about to gather a power against the King, in his owne defence. And the three children would not preferre Nebuchadnezzars commandement before Gods, neither yet did they by rebellion seeke their owne deliuerance, but quietly gaue vp themselves to death, expecting helpe onely from God. So that, if the Magistrates commandement be lawfull, the subiect must obey: but if he require an vnlawfull obedience, he must not rebel, but suffer the punishment, without grudging euen in heart, as Ecclesiast. 10. 20. *Curse not the King, no not in thy thought, nor the rich in thy bed-chamber. For the fowles of the aire shall descree it, &c.* As if he would say, Though he King, or those in authoritie vnder him, doe thee wrong, yet allow thou no mischieuous or wicked thought against them. For if thou doe, God will bring it to light. But if the King be vniust and wicked, then wee must pray to God to conuert him, as Paul commands, 1. Tim. 2. 2: that as our finnes haue brought an ill gouernour ouer vs, so our prayers may either remoue, or better him. The first duty then is subiection without gain saying.

The

The second, is to pay their dues, willingly and freely without discontentment, as *Paul* speaks, *Tribute to whom tribute, Rom. 13. custome to whom custome*, and what euer payment else is necessarie for the maintenance of their estate; partly that they may be able to repressse rebels and enemies: and partly, that (hauing sufficient maintenance from the people) they may not be distracted, but bend their whole indouour to the good gouernment and protection of their subiects.

Let vs now consider the duties of the Magistrate. For, hee hath his charge too: and much is required of him, to whom much is giuen. *Magistrates* *dutie.*

First then, his duty is, to looke to godlinesse, that religion, and the pure worship of God be confirmed and maintained in his land. As *1. Tim. 2. 2. Paul* willes to pray for those in authoritie, *that wee may liue a godly life vnder them*. First then, the Magistrate according to his place, and the authoritie thereof, must haue a care of godlinesse: and looke that the holie seruice of God be set vp, and all false and idolatrous worship suppressed. And this did the godly and Christian Kings in former times: As *Hezechiah* and *Iosiah*, whose greatest care, and first worke, was to pull downe all Idols, and to exhort and commaund their people, to practise the pure and holie religion of God, according to his word. And where this is not done, the duties of the second Table must needs be neglected. *1. Religion.*

The second dutie of the Magistrate, is to maintaine peace and quietnesse, to prouide for the vnity and concord of their subiects: as in the same place of *Timothy*, *That wee may liue a godly life with all peace and quietnesse*. *2. Peace.*

Now, they must prouide for peace, by pulling downe and repressing the wicked with their authoritie; and also by maintaining and defending the innocent, and rewarding the good. For, vnlesse the Magistrate vse his power, and shew his authoritie against sinners, they will be practising and stirring against Gods children. The serpent will be nibbling at the heele, darknesse will hate light, and the dogges will be worrying the sheepe. The diuell drives them, and needes they must be troublesome, as he their Captaine is. For, an ill conscience

conscience is alwaies fierce: and not hauing the peace of God to quiet them, they cannot be quiet.

What course or way must be taken then? The Magistrate must make them quiet, by turning the edge of the sword against them; hee must repress them, and let them see, that if they be troublesome, it shall be to their cost, they shall trouble themselves. And this will something bridle them; that good men may haue some reasonable peace by them.

3. Honestie.

The third duty of Magistrates is, to procure honestie, as in the same place of *Timothie*, & Apostle speaks. Now, this they must do, by remouing all lewd practises & persons, and those things that are occasiōs of euill; as stews, houses of filthines, and houses of gaming and stage-playing, which are meanes to prouoke men to much lust and vnchristinesse, contrarie to ciuill honestie and good maners. These things the Magistrate must reforme, so farre as his authoritie will stretch, or else he is not faithfull in his place. And this is commended in *Asa*, that he put the Sodomites out of the land. Another point of honestie is, to take order for the poore, in good sort. First, for rogues and runagates, that being strong and lustie, make begging and wandring their trade of life; that they bee severely punished and set to worke: that no maintenance or allowance be giuen vnto them without punishment, vnlesse they will settle themselves to labour: for (so the Apostle speaks) *He that will not worke, let him not eate.* And, what more dishonest thing can be in a Christian Common-weale, then that such men should be permitted? which fill the land with sinne, making their life nothing else, but a continuall practise of filthinesse, theft and idlenesse (which are sinnes of Sodom) that liue without calling, without magistracy, without ministry, without God in the world, that neither glorifie God, nor serue the Prince, nor profit the common-weale: but are an vnprofitable burthen to the earth, & a blot to the State, and (as droanes) liue on other mens labours, and on the sweate of other mens browes. These filthie persons, and vnprofitable generation, this refuse and off-scouring of the world, must be purged away by the hand of the Magistrate: in whose hand there is power, and to whom God hath
for

2. King. 15. 8.
Rogues must
be punished.

1. The. 3. 10.

for this intent committed the sword, that such rotten branches may either be cut off, or amended. And this the excellent and worthie example of *Iob* sufficiently confirms: who *Iob* 30.1.2. though hee was abundant in mercie, and in all liberalitie to the poore and needie (whose necessitie, and not idlenesse, made them stand in neede of his helpe) so that hee was an eie to the blind (as euery good man and Magistrate, especially, ought to be) and a foote to the lame, &c. Yet, for these wicked persons, hee so hated their sinne, and punished so sharply their persons, as that they had rather flie to the wilderness, and embrace the rockes, lie among the bushes, and eate the Iuniper rootes, then bee seene in that place where *Iob* had any thing to doe, or come within the limits of his authoritie: yea, so infamous were they growne, that men shouted at them, as at a theefe: and they were almost quite banished from the companie of men. And he giues this reason, they were villaines, and the sons of villaines, more base and vile then the earth they tread vpon. This sentence the holy Ghost giues of these young and lusty vagrants. But one might say, Be they not men, and beare Gods Image? Nay (saith hee) they haue so defaced the Image of God, as that they be not to be compared to the dogges of my flocke. The dogges of the flocke doe good in defending the sheepe; but these are good for nothing, and doe nothing but dishonour God, and defile the land with all filthinesse and abomination. Therefore those whom God hath made the head and hands of the Common-weale, must ioyne their endeouours together, to roote out the race of these vngodly and hurtfull persons. Which lately was, by wholesome and good lawes, something well redressed among vs: but now through the negligence and foolish pitie of the inferiour Magistrates, in not executing these lawes, they begin to reuiue afresh, and (if the wise care and diligence of those in higher place helpe not) will take head againe, to the shame of them, and hurt of the whole Common-weale. Therefore, as they will haue a care to performe their dutie, and wipe away their owne disgrace, and heale manifold euils of the Common-weale, and hinder many sinnes among men, and establish a
chiefe

chiefe point of honestie, and by their gouernment; they must sweepe away this filth of the earth, and not suffer them to be maintained in idlenes. For, the best mercie to such, is to help them out of their sinne, by punishment: and it is a great note of loue to God and the Common-weale, to reforme, or remoue those that be professed enemies to both.

Maintenance
for the poore.

Open and of-
ten begging
makes the
poore impu-
dent.

Secondly, for such as by reason either of age or weaknes, or want of limbs, cannot labour, or else if they haue strength and vse of it, cannot earne so much, as to maintaine them and their familie, they must be helped by the prouident care of the Magistrate; and Christian order for that end is to be taken, that they be not constrained to beg their bread. For, it is a most dishonnest and base thing to see men stand crying at the doore, like dogges, for bread. This bold and importunate begging, corrupts their manners, and is contrary to all good nature, keeps them in idlenesse, and drawes a thicke skinne of impudencie ouer their faces. Therefore to prevent these euils and hurts, the wise and mercifull diligence of the Magistrate, must take order for their timelie and Christian reliefe.

And thus much for superiours in authority. The superiours without authoritie follow, and their inferiours:

Duties of in-
feriours.
Gods gifts are
to be acknow-
ledged.

which are either in } Gifts.
 } Age.

The duties of those which are inferiour to others in gifts, is, first to acknowledge their gifts, and reuerence them for the same. If God haue bestowed vpon any one more wisdom, more godlinesse, more discretion, or vnderstanding then another, though he haue no authoritie, yet he hath an excellencie and superioritie aboue those which haue not equall gifts: and this they must confesse, and approoue to Gods glorie, and honour him, whom God hath honoured. Else, by obscuring Gods gracious gifts, they clip the Lords coine, and so much as they can hinder the glory of God, and the good fruit that might come to men by them. They must therefore with reuerence bee acknowledged. And thus the woman of Samaria, John 4. which at the first iested with Christ, at length perceiuing his gifts, acknowledged him to be

be a Prophet (for so farre onely shee saw then) and deales more reuerently with him. And *Nebuchadnezzar* seeing that *Daniel* was indued with wisdom and knowledge from God, to expound dreames, more then himselfe or any of his nobles, doth confesse it, and reuerenceth him for it. But contrary hereto, is their practise, which through enuie and pride set themselves to depraue and lessen other mens graces, and thinke no gifts worth looking after, but their owne, and iudge all men fooles besides themselves. Yet they thinke it is a duty, that other men should acknowledge their outward gifts, as wealth, parentage, titles, and such like, and reuerence them therefore. As in deed they ought to be respected with a ciuill regard for peace sake; but no man is bound to thinke the better of them for their worldly greatnesse. And why then doe not they themselves esteeme and acknowledge the inward gifts bestowed vpon others, which are much more excellent then theirs?

The second duty of inferiours in gifts, is, to make a good vse of the gifts that other haue beyond them, imitating the godlinesse and patience that they see in them, taking counsell and direction from them. And as they must reuerence these graces in another, so they must labor for them in themselves, as it were to light their candle at his, and to draw some drops from his full bucket.

The good gifts of others are to be imitated

Thus the woman of *Samarita*, so soone as shee perceiued Christ to be another manner of person, then at the first shee tooke him to bee, left off iesting, and fell to aske him some questions of Religion, that she might be the better for meeting with a Prophet. And *Pharaoh* perceiuing *Iosephs* wisdom and prouident foresight, put him in such a place, where his good gifts might procure the common good.

And *Nebuchadnezzar* seeing *Daniels* fitnessse for an high place of office, preferred him where he might put his wisdom, and other graces, to the prooffe and practise. And he, who thus makes good vse of the gifts of others, doth, in truth, acknowledge and reuerence them in others: else all shew of accounting of them is but hypocriticall, and shall yeeld no comfort to the soule afterwards.

This

This shames and reprooves them, that heare many graue and godly speeches, and yet learne not any piece of one, to follow it. How many examples of patience and holynesse, and mortification doe they see in good men, and yet be neuer a whit the better for them? God hath giuen so manie graces for their good, and will they profit by none of them? This is a great fault, and shewes that indeed there is no true reuerence; for that which one esteemes and accounts of in another, he would be very desirous and glad to be partaker of himselfe.

Now, one the other side, superiours in giftes must turne their gifts to the greatest good of others, vsing their wisdom to direct, their knowledge to instruct, their strength to beare burdens; as the Apostle saith, Rom. 15. 1. *You that are strong*, must not lay burdens vnto the weake, to oppresse them; but *beare the burdens of the weake*, to helpe them. Vnlesse therefore he, to whom God hath giuen, more graces then ordinarie, doe vse that which hee hath receiued, to the honour and glorie of him that gaue it, and to the good of mankinde, for which hee gaue it, he is found an abuser of the Lords talents, which gaue them him; not to the intent hee should vaine gloriousslie set himselfe aboue others, that want them (and so tread his inferiours vnderfoote, or cruelly oppresse, or carstily circumuent, and deceiue those of meaner capacitie then himselfe) but to imploy himselfe to the common good of the whole Church, and the further edification of such as are weake. For, as he hath receiued more, so (according to the number of these talents) he must bring forth a greater increase.

But for one to grow proud, and set himselfe aboue others, in regard of his preheminance; That brings the curse of God vpon him, and is the next way to make him despised, and to lose his gifts which he can no better imploy. As it is seene by wofull experience in a great number, whom God hath furnished with many gifts, both of bodie and mind (so that there was great hope, that they should haue much set forth the glory of God, and done great good to the Church of God) when they began once to lift vp themselues, and to seeke
their

their owne vaine glorie, more then the glorie, of God (and so to turne their gifts the wrong way) themselves haue growne in contempt, and those graces they had afore, haue rotted away, and by little and little come to nothing. And iust it is with God that it should be so: For that man which will not honour God with his gifts, God will see that hee shall not haue any honour by them. And better that they and their gifts should perish, then that they should haue them to doe no good to others, but to set vp and aduance themselves aboue their brethen. Thus much for superiours and inferiours in gifts: Those in age follow.

The duties of younger persons to those that are ancient, is, to shew soorth a reuerent opinion of them, and all duti- Duties of the younger.
full and modest behauiour toward them; in regard that they carrie vpon them, as it were a print of Gods eternitie. This is commanded in Leviticus, Chapter, 19. verse 32. *Rise up before the hoare-head, and honour the person of the aged; I AM THE LORD.* Where (in giuing this Commandement of honouring the aged) hee meeteth with young conceited heads, by this reason, *I AM THE LORD*, to whom thou owest obedience: will haue it thus; and in this respect, it were the best way for thee to yeeld it. So in *Esay*, chapter 3. verse 5. it is noted, as a curse of God; and a plague, that cometh with the subuersion of the Common weale, when such woful confusion should take place, as that young boies, and children (of no discretion and gouernement) should presume against the ancient; and proud youths (that haue no grace, nor any thing to commend them) should grow to that extremitie of impudencie and shamelesnesse, as to presume against their betters, and preferre themselves before their elders.

Which doth sharply reprove the customable rudenesse of our young persons, that shew no token of reuerence to their elders, in rising or being vneouered before them; but vse such behauiour towards them, as if they were their companions or play-fellowes.

The dutie of elder persons, is to giue a good example. For, *Of elder persons a gray head is a glory, if it be found in the way of righteousness.* sons.
If

If they bee godly, and holy, and shew forth a wise and graue conuersation; then either younger persons shall giue them their due reuerence; or if they doe not, the sinne lieth vpon their owne heads, and themselues are blamelesse.

So, *Titus*, Chapter 2. verse 2. *The Elder must be sober, honest, discrete, sound in the faith, long and patience.* As their bodie decaies, so their soules must increase in all grauitie and sobrietie: and for their vnsound limmes and weake, they must get a sound and strong faith. By the long continuance of time, and often vse of the meanes of saluation, they must get great soundnesse and power of faith, which may worke abundantly in them, by the frutes of loue, that alwaies doe accompanie true faith: and this loue will make them patient, not froward, not pettish, not easie to be offended; but full of long suffering, and to bee an example to others of meekenes. But contrarie it is in those, whose sinnes of their youth haue soaked so deeply into them, and so filled their bones, as there is no grace to be seene in their old age. Their words are altogether light, vaine, and foolish, nothing sa- uouring of grace; so that no man can reuerence neither craue aduice of them, or bee silent to heare such idle and vn- saourie talke, as customably comes from them; and their conuersation is full of teastinesse, and vnaduised wrath, and blotted with miserable and abiect couetousnesse and greedinesse, that they are alwaies smelling earthward, and pursuing the world swiftly, when they can scarce goe vp and downe in the world. No grace, no wisdom, nor any vertue beautifieth their gray heires. These want (and that iustly) their honour, because they haue the first steppe, (namely old age) but they lacke the vpshot and perfection, that is, to be found in the way of righteousness. And thus much for the duties of superiours and inferiours commanded in this commandement. The reason is next.

That thy daies may be long in the land, which the Lord thy God giueth thee.

THis is taken from the good effect and commoditie, that will follow to him that keepe this Commandement.
It

It shal be for his profit, he shal haue the benefit of it himselfe. Obedience to
So that hence we may learne this lesson. That the way to our parents
get a prosperous and long life, is to bee obedient to parents and superiours
and superiours, and to honour them. As Ephes. chap. 6. verse lengtheneth
2. he saith, This is a Commandement with promise, namlie, our daies.
with an expressed and speciall promise, for the singular good
of all that keepe it. For, indeed this stirres vp the heart of the
Parent, to pray to God for his children, that he would powre
a blessing on them. For so are the words in the originall,
that they may prolong thy daies, viz, thy Parents: when they
shall haue occasion to thanke God with a glad and ioyfull
hart, for that comfort which they haue receiued, by the obe-
dience and dutifulnesse of their children: this brings with it
a blessing of God vpon the soule and bodie of such a child, to
prolong his life in all happinesse. But on the other side, when
the father and mother of the child, through his rebellion and
obstinacie, are driuen to sigh and mourne before God with
a troubled soule, that he that should haue been one of their
greatest comforts, is one of their greatest griefes; this brings
a curse and prouokes God to cut off his life vntimelie, and
his soule also (vnlesse hee repent) to his damnation. An
example of this wee haue in the Rechabits the sonnes of *Io-*
nadab, Iere. 35. verse 19. They did reuerence their parents so
much, as that when hee (seeing the excessive abuse of wine
to drunkenesse, and the abuse of houses and lands, to co-
uetous greedinesse) commanded them to drinke no wine,
nor build houses, nor buy land: which might seeme an hard
commandement, abridging them of their pleasure and pro-
fit; yet in loue to their father, they kept it faithfully all their
daies. Now God comes vpon the Israelites and condemnes
them by the example of *Ionadabs* sonnes; shewing that hee
had been a better father to them, then *Ionadab* had been to
his sonnes; and his commandements restrained them from
no lawfull delight, but onely from sinne which would de-
stroy their soule, yet they would not be so obedient to him
as the Rechabits were to their father. Therefore in the last
place he comes to giue a reward to the Rechabits, and saith,
that *Ionadab the sonne of Rechab shall neuer want a man to*

R

stand

to stand before him. Such a good thing, and so acceptable it is to God, that children should submit themselves vnto their parents. And so *Ioseph* hauing been a good son vnto *Iacob*, *Iacob* prolonged his daies; for he praied so heartily for him, that God could not deny his prayer. Alwaies when *Ioseph* came, then *Iacobs* mouth was full of blessings: and hee was readie to pray for him with his whole heart. And these prayers of his were not vaine and fruitlesse, but tooke such place, that God indeed blessed *Ioseph* in himselfe, and his posteritie abundantly. So that the best diet (as it were) and the best aire to make men liue a long and happy life, is to be obedient to their parents, and superiours.

Therefore let children learne to be dutifull and serue their parents, as *Paul* saith that *Timothie* did serue him as a sonne serueth his father: and the like is taught in *Malac. 3. 17*. This doing, they shall bring Gods blessing vpon their soules and bodies; otherwise they shal either haue a short life; or if they liue long, their life shal be filled with miseries, or their soules with such raging and vnruely lusts, as draw downe the heavy wrath of God vpon them.

2 This serues also secondly, to instruct parents, that if they would haue it goe well with their children, they must not then so much labour to get great matters in the world for them, as to take them downe betime, to instruct and nurture them in godlinesse, and to endeouour to worke reuerence and pietie in their hearts; or else, bee they as great as they will, they shall get but a curse vpon themselves: As wee see in *Dauids* sonnes, when he was remisse in bringing them vp in the feare of God, and let them haue their owne way, and could not finde in his heart to correct them; how did Gods curse pursue them? One commits incest; the other (seeing *David* would not punish so hainous a sinne) vsurpes authoritie, and becomes his brothers Iudge and executioner, and after also driues his father out of his kingdome, and seekes his life, till himselfe was surprised by a miserable death, Gods hand taking vengeance on his wickednesse. Another, for traiterous practises, was iustly put to death by his brother. So all these came to a fearefull and a violent end, because he would

2
We should labour more to make our children gracious, then great.

2. Sam. 13. & 15

1. Reg. 2. 25.

would not reprove and correct them, as hee ought to haue done. But for *Salomon*, his father instructed him, and his mother taught him: hee was kept in, and not suffered to run after vanitie. Therefore we see what blessings befell him, and what a curse ouertooke the other three. Therefore, as parents may and must desire an happie and long life for their children; so they must also vse the meanes to get it for them by good nurture, and maistring of them, to make them know and doe their dutie. For it is much better, that parents tame them by correction, then God destroy them in his indignation. And if they be not staid at first, they will proceed from rebellion against parents, to be rebels against the Magistrates, and euen against God himselfe, vntill they bee brought to vtter confusion.

This serues also for the comfort of dutifull children: who, though they be left in a poore estate, destitute of all worldly wealth; yet let them not looke so much vpon their present wants, to bee discouraged, as vpon their former obedience to be comforted. Haue they behaued themselues humbly and thankfully towards their parents? haue they been willing to do for them; what good they could, to yeeld due obedience vnto them? make account then, that God will blesse and succour them, that they shal liue a long and happie life vpon the earth. But those that bee now so rebellious, as they be sicke of the father or mother, and desire the parents lands, more then their life: they may iustly looke that the day will come, when their children will be as wearie of them, and as willing to be rid of them, as they haue been of their owne parents.

But here seemes an obiection to arise: We see it far otherwise oft-times. Wicked persons often liue long: and those that bee obedient, many times die quickly. To this wee may answere, that the reprobate liues but to heape vp wrath, against the day of wrath, and to make vp a greater measure of his sinnes, that God may make vp a greater measure of vengeance. So that the greatest promotion for reprobates, were to die, as soone as they bee borne; for the longer they liue, the more sins they commit, and the more shall be their torments. But for the godly, if God call them away, it is to bring

3
Children need
not be discour-
aged for their
pouertie, but
for want of
pietie.

them to a better place, that they may be taken from the euill to come. As the onely good sonne of *Ieroboam* died young, to the intent he might not be infected with the fearefull sins of his fathers house, which might haue befallen him, if hee had liued longer among them: and also that he might not be afflicted with the sight of those horrible iudgements, that were to fall vpon that gracelesse familie. And this is no ill bargaine, to be taken from earth to heauen, from the conflict to the triumph, from the battell to the victorie, from man to God, and the company of his Angels and Saints.

That the Lord thy God giueth thee.

All good
things are
gifts.
Psal. 44. 3.

IN that it is said, God giues them this land; this we learne, that all good things are the gifts of God. As the people of God say in the Psalme, their sword and bow did not bring them into the land of Canaan, but the Lord; according to his promise made to *Abraham*, to giue that land to him, and his seede, for euer. So that God giues possessions and inheritances: not wit nor nature. As Deut. 2. God saith, he gaue the Edomites, Ammonites, and the Moabites, their possession: and hee did cast out great Giants before them. They thought it had been their valour: but God saith, it was his mighty work, or else they could not haue stood before those huge and monstrous Giants. And he saith also, that they shal haue it still. So that God both puts, and keepes men in possession. So in Psalm. 24. 1. 2. *The earth is the Lords*: and then hee giues a reason; because hee is the maker, and preseruer thereof. All men in the world cannot make one creature: and when a thing is made, they haue no power to preserue it. Because therefore, God can onely create and make, and when they be made, vphold and preserue these things, hee is onely the true owner of them. And although he put man into possession, yet he wil neuer put himselfe out of possession, but he will haue the disposing of all. No man hath the feesimple of his life: the best is tenant at will: and if God call the soule, it must not take day with him.

Sith then the earth is the Lords, and all that is therein, and
he

he is the right owner of it, this vse we must make of it; thankfully to acknowledge, whence wee receiue all these things that we enioy, and carefully to vse them to the honour of the giuer. Most men will say, who is so simple, but he knowes, and confesseth, that God giues him all things? In word, it is true, almost none but will say so: yet in deed, and in practise, how many be there, which denie it, and say the contrary? For where there is a true and hearty perswasion, that God doth freely bestow all things, and wee haue them of his gift, these two things will alwaies follow: First, such (so farre as they are so perswaded) will neuer bee proud: for they can say to themselves, What haue I that I haue not receiued? and then we will rather be the more humble, when we know that wee are more indebted to God, and haue a greater reckoning to make. For all swelling proceeds from hence, that one thinkes he is beholding to no body, but himselfe.

Secondly, hee that in truth of heart confesseth hee hath it from God, will vse that he hath to Gods glory; and not bestow it vainely vpon his owne lusts. For, why doth God giue you so large wages, but that you should doe him the better seruice? and why hath the steward his masters goods, but to lay all out to his masters profit? Else if a steward should say, I haue only the keeping of the money, but it is all my masters and not mine; and yet he will spend it lauishly in gaming or rioting: then he is either a dissembler, and thinks not that it is his masters, though he say so, or else he is a theefe that will waste his masters goods so vnthrifely. But in truth the ill vse of goods, shewes that most men in their harts, say of their goods as the Atheists of their tongues, Psal. 12. *Our tongues are ours, and we will speake*: So these say of their wealth. It is ours, and we will do with it what we lust. But it is not yours. When did you purchase it of God? When paid you any price to him for it? where was the bargaine made, or the writings sealed? What, is God shut vp within the clouds, that hee hath nothing to doe in the earth? Nay, but time will come that they shall know to their grieve, that the earth is the Lords, though hee (for a while) hath permitted the vse of it to the sonnes of men. Therefore let men learne

Thankfulness
is due vnto
God for the
benefits of
this life.

1. Cor. 4. 7.

in the vse of their lands and goods, to acknowledge God to be their soueraigne Lord and master, and let not their lust be master of the Lords goods.

3
The abuse of
the good gifts
of God doth
oft deprive vs
of the things
themselves: or
better to want
them then
haue them.

This serues also for the terror of those that haue, and doe abuse the good benefits of God to his dishonour. God will certainly turne them out: or if he doe keepe them in, it shall be but as in a prisō. They shal not haue the vse of these things by the vertue of the couenant, that they may say, as it is here said, the Lord thy God gaue thee these and those things: but thus they may say, the Lord thine enemy hath permitted thee to haue these and these things. *Iudas* could not say, the Lord my God hath giuen me this money: but, the Lord hath appointed me to perish by this money. And so it is with all such as abuse Gods benefits; they come not in mercie, as blessings and fauours, to further their saluation, but they come as curses to harden their hearts, to make them proud or couetous, and so to procure their sooner and forer destruction.

4
Gods children
shall want no
good thing.

Lastly, this serues for the comfort of Gods true children and faithfull seruants. Sith God giues all things, therefore surelie they shall want nothing that is good for them: for hee himselfe saith, It is not good to giue the childrens bread to dogs; and shall we thinke that he will doe it? Doth God feed the swine, and will he starue the children? And therefore that which oft times they take for a discouragement, that Atheists, and prophane blasphemers, haue money to spare, and carrie a sway, when Christians bee in miserie, pinched with want and necessitie; that should be a great encouragement to their faith. For, bee the dogges kept thus fat and well liking? sure then the children, though they haue not things superfluous to make them wanton, yet they shal haue things necessarie for their vse and comfort. For, the Lord is our habitation, hee is a *Sonne and shield vnto vs. The Lord will giue grace and glory, and no good thing will he withhold from those that walke vprightly*, Psalme 84. 11. And these things they haue by vertue of Gods couenant, and as testimonies of his loue. And therefore, though their portion bee not altogether so large: yet, *a little that the righteous hath, is better then the troublesome abundance of the vngodly*, Psal. 37. 16.

For

For they may say, the Lord our God hath giuen vs these shings, and that in mercie. Therefore since God is true and iust, since he is Lord of heauen and earth, if they cast themselves, and there trust vpon him, hee will cast all things good and necessarie vpon them, in the due and fit time: or if they haue some outward wants, they shall be recompensed with inward graces, and better comforts. And thus much for the fifth Commandement, concerning the speciall duties of men in respect of their place, gifts, and age. The sixth Commandement followes.

The sixth Commandement.

Thou shalt not kill.



His Commandement respects the person of our neighbour, requiring vs to procure his welfare and safetie both in soule and body, and to auoid all kind of crueltie and vnercifulnesse.

The parts,	{	Prohibition	{	Omission of good	{	to	{	Body.
		of		Practise of euill				Soule.
		Precept.						

What the things of omission bee, that are forbidden concerning the body, it may appeare in Matth. 25. where Christ condemnes some as goates, limmes of the diuell, and fire-brands of hell, because they gaue not meate to the hungrie, and drinke to the thirstie, and cloathed not the naked, and visited not the sicke and imprisoned, and such like. So that the neglecting of these duties of mercie, is sufficient to condemne them, as guiltie and worthie of eternall death and hell fire. And Luke 16. in the parable, the rich man it condemned for want of mercy vnto *Lazarus*, because he had enough to bestow on pride and vanitie, and pompe, to set out himselfe; but nothing to giue to his poore comfortlesse brother. Whereby is shewed the doome of all such wretched persons, as haue this worlds goods, and yet let their godly brethren

Omission of
workes of
mercie.

1. Ioh 3. 17.
Prou. 21. 13.

The Worke-
man should
haue his
wages.

thre want, shutting vp the bowels of compassion from doing good. The charge of cruelty, and want of mercie, lies heauie vpon such: for, hee that turnes his eare from the cry of the poore, shall cry himselfe and not bee heard. Another thing of omission is, when one neglects to pay the due wages and recompence for the worke of any poore man. For, if it be a miserable sinne not to do good freely, where need requireth, it is much more abominable and damnable, not to giue a due debt and reward of the work when it is deserued. So Deut. 24. 14. *Thou shalt not oppresse an hired seruant that is needy and poore, thou shalt giue him his wages for his day, neither shall the Sunne goe downe vpon it (for hee is poore, and therewith sustainerh he his life) lest hee cry against thee to the Lord, and it be sin vnto thee.* This is condemned as an vniust and vnmercifull thing, that when one hath hired a seruant to doe his worke, hee should either giue him no wages, or else not giue it him in conuenient and due time, but hee must seeke for it, when he should haue vse of it for his reliefe. And God saith there, if such an one bee pinched with necessity, and cry vnto God, he wil heare, and reuenge his wrong. And Ioh (to proue himselfe no hypocrite) vseth an imprecation concerning this sin in Chap. 31, 39. that if hee had eaten the fruit of his land without siluer, and had not paid the wages to him that tilled it, and brought in his haruest, or if the furrowes of his land had cried together against him; then let his ground be accursed: as, indeed, he and it had both ben guilty therof, if he had broken this Commandement in this high degree. And if hee had done so, the very earth would haue cried; the furrowes would haue made a complaint against him. For two speciall sins there bee in the second table, that make the land cry to God, that hee can haue (as it were) no rest vntill he take vengeance: The one Sodomie, and the other oppression and cruelty against this Commandement. As afore in Deut. so in *Iames* hee saith; *Howe ye rich men:* and why, what misery is neare? The crie of the poore, oppressed by you, is come vp into the ears of the Lord of hosts. When one gets his goods so, & enricherh himself by withholding other mens dues, though the men should bee silent and

and say nothing; yet his necessity, his bellie, and his backe, would make an hiddious outcrie before God, till he had executed his vengeance; And, for sinning in this branch of this Commandement, *Iehoiachim* was blamed, *Ierem.* 22. 13. to 20. verse. Which is so much the rather to be noted, because most men thinke that the dignity of the persons may make some excuse for their sinne: but it is not so. For, if any might vse the labour of another without recompence, then might the King, who is the Soueraigne Lord of all: yet he, being a King, is reprov'd by God for this. Hee is charged, that hee built his house without equity. How is that proued? Hee vsed his neigbbour without wages, and gaue him not for his worke. And for this cause, and his filthy couetousnesse, the Lord would not vouchsafe him the common honor of men, to be couered with earth when he was dead, but hee should be buried as an asse, stript of all he had, and then dragd without the city, throwne out, that his carcase might be food for beasts and birds. And what was his crime? euen this, hee did not reward the poore, but serued himselfe vpon them. And thus this Commandement is broken in omitting the workes of mercy, and in not paying sufficient wages, and in due time, to those, to whom it is due.

The omission of the dutie to the soule, is either of superiours, or inferiours. Of superiours, first and chiefly of the Minister. If he doe not preach, and admonish his people plainly and faithfully, he is guiltie of murdering & destroying their soules. As in *Ezek.* 33. 8. *If he tell not the people of their sinnes, they shall die in them, but their blood shall bee required at his hand.* And if he doe tell them, though they amend not, he is free: as *Paul* saith, *I am innocent of the blood of all men,* *Acts* 20. 26. and why? *because I haue told you al the counsel of God, and kept nothing backe.* So for other gouernours also, as parents, and masters of families: for euery man is a Bishop in his owne house. For so it is said, *Deut.* 6. 7. *Thou (O Israel) shalt teach these things vnto thy children; thou shalt talke of them, &c.* Those then that haue no care to teach their childre and seruants to know God, or to come to the word of God, wherby they may be sanctified, & brought to saluation; such imbrue

imbrue their hands with the blood of their soules, and are guiltie of cruelty; because through their negligence, they suffer those that are committed to their charge, to run head-long to their destruction. Such are those (against whose soule this charge shall lie hard at the day of the Lord) that neuer so much as require or perswade their inferiours to come to heare Gods word, and to vse such exercises as may encrease their knowledge; but rather permit, yea encourage them to breake the Lords Sabbath, and spend it in foolish and wicked practises, either at home or else abroad. And for inferiours, they also when they will not take instruction, omit that dutie that should saue their soules. As in the body, that seruant that will not eat his food when it is allowed him, but wilfully pines himselfe, is a murtherer of his owne body: so he, that (when hee is taught and admonished) casts it off, his blood shall bee required at his owne hand, and God will proceed against him as against a wicked and cruell person, that hath starued his owne soule. So much for things of omission.

Things of practise, here forbidden, are either	{ Inward : as	Rash anger.	{	Hurting onely	{ Another.
		Enuie.			
	{ Outward: in	Gesture.		Deed, to	
		Word.			

Rashnesse.

The first thing of practise that is here forbidden, is inward; and that is hasty and vnadvised anger, rash and vniust wrath. As in Matth. 5. 22. Christ saith, *whofoeuer is angry with his brother vnadvisedly, is culpable of indgement*; guiltie of the wrath and vengeance of God. Now that is vnadvised and sinfull anger, which either hindreth one from doing good to the person with whom he is offended, by praying for him, or kindly admonishing him; or else when it is conceiued without sufficient cause, or exceedeth either in the time or in the measure. As Paul saith, Ephes. 4. *Let not the Sunne goe downe upon your wrath, nor giue place vnto the diuell*. That which was (for the sudden and present passion) naturall, if it lie

lie soaking, and lingring, and sinke deepe into the heart, it growes then to be diuellish. And so if ones anger be aboue that, that the quality of the fault requires, this is rash, and comes not through the fault of the partie, with whom he is offended, but through his owne follie that is angrie. Therefore, we must looke that we be neuer moued without a iust cause. And then, that we proportion our anger, to the sinne committed against God, and not to the iniurie done to vs; for that proceeds from pride: and is no better then reuenge: and therefore we must more be grieued at those things that breake the first, then at those that breake the second Table: and alwaies that, that doth most displease God, and is most odious to him, must be most grievous to vs. And yet let not the Sunne go downe vpon it: but let it quicken vs to praier, for the person; and that with a zeale of Gods glory.

Now, the meanes to keepe vs from this foolish passion of rash anger, are these: First, often to meditate vpon our owne sin and vilenesse. As Tir. 3.2. he saith, *Shew all meekenesse to al men.* Yea, but might some say, that they bee vntoward and disobedient, and I am of a very cholericke, and hot nature, that I cannot but be angry with them. But (saith he) *remember that we our selues were in times past, vnwise, disobedient, de- ceined, seruing the lusts, and diuers pleasures, liuing in malici- ousnesse and enuie, hatefull, and hating one another.* As if hee should say, Thinke of this a little, and consider how bad your selfe both haue bin, and are still, & that will coole your cho- ler, & make you more meek to others that offend. So that he, that oftencst remēbers his own sin, wil be most patient to a- nother; & none are more eager & passionate against the slips of others, then those that are most slack & negligent to exa- mine their own great sins. So that, could we cōsider our own offences; how rebellious we haue bin against God, and how often iniurious to men, this would make vs more quiet, and to take more deliberation before we were offended so much with our neighbour: this serious consideration of our owne grievous and many sins, wil asswage, delay, & take away the edge of our rash anger against the weakenesses of others.

Secondly, labour to get wisdom alwaies, and in euery thing

Rules to make men patient.

thing to behold Gods providence, to see his hand ruling e-
uery thing, and to perswade our selues, that all things come
to passe according to his purpose and direction: and then
we shall not so soone fret against men. As *David*, when *She-
mei* railed vpon him, and he looked to God, and did not fixe
his eyes downeward only to *Shemei*, it was so farre from di-
stempering and ouerheating him, that it quickened him to
prayer, and made him so much the more humble and earnest
before God. For hee saw then (and so may wee) that though
it bee vniust with man, yet it is iust with God: and though
we haue not deserued it at his hands, and so they wrong vs,
yet wee haue deserued that at Gods hands, and much more
too; he doth vs no wrong at all.

3 Thirdly, auoide the occasions that will prouoke vs to it.
As men will keepe gunpowder, and tow, and such drie stuf-
from the fire: so let vs be as wise to preferue our soules from
those sparkes, that would fire them with anger. As from the
Pro. 22. 24. 25. company of froward persons, whose words and vngracious
dealing will quickly moue one to passion: from gaming and
drunkenesse, that make men quarrell and ready to fight vp-
on euery light occasion. As the drunkard saith; Pro. 23. 35.
They haue stricken me, but I will to it againe.

4 Fourthly, it is good to marke and obserue those that bee
stirred vp with passionate anger, beholding their counte-
nance, how vnseemely and disfigured it is; how rude their
actions; how absurd their words; how base and contempti-
ble all their behauiour is: and the sight of this in another, wil
be some meanes to make him loathe it in himselfe.

5 Fifthly, consider what testimonie the word of God giues
of this hastinesse, and of froward and vnquiet persons; *An-
ger rests in the bosome of fooles.* Euery time a man giues
Eccles. 7. 1. place to this vnruely passion, hee makes an open proclamati-
on to all that bee by, of his owne foolishnesse. So much fu-
rie, so much follie; the more chafing, the lesse wisdom. He
that cannot rule himselfe, but must breake out to his owne
shame vpon euery light and small occasion, testifies to all
that stand about him, that hee hath no true knowledge of
God, no knowledge of himselfe, no sound discretion or set-
led

led order in his heart. Let men excuse it how they will, it is their nature, and you must giue them leaue : then you must giue vs leaue to giue credit to Gods word. If it be your nature, it is a foolish nature, and a proud nature : and if you overcome not this nature, you shall neuer bee but a foole in Gods account. Oh, but you must beare with vs, and not thinke so hardly of vs for our infirmities. Well, sometimes men may put vp their raging without replie, and beare their stormes with silence : but it cannot bee, but such a man must carrie the brand of a foole ; and he that sees him, cannot but beare this opinion, that he is a man without wisdom. Hee cannot reuerence him in his heart, he cannot but yeeld, that the saying of the holy Ghost is true, *A foole in a day is knowne by his wrath*: you can hardly find a foolles heart without some coale of fretting and anger. Lastly, weigh the punishment, which it deserueth and draweth vpon vs (if it bee not pardoned and healed) even the fearefull iudgement of God. Mar. 5. 22. And these bee the meanes to keepe one from this first inward breach of this commandement : *viz.* from carnall, fleshly, and sensuall anger, that comes from the diuell, which hardens our brothers heart more, and hinders our selues from doing the good, that else we might and should doe.

The second breach of this sort, is enuie : which is, a bitter affection, against the prosperitie and the preheminance of another. An hatred of our brother, from some good thing that hee hath, which wee would haue, but cannot. Thus the diuell was a murderer from the beginning, in that hee carried such an enuie to our first parents by reason of their good estate, as that hee neuer rested, till he had brought them into as bad case, almost as himselfe. Thus also *Kaine* bred enuie so long in his heart, till he practised the slaughter of his brother with his hands : For, he carried such a malice to him in his heart, as that hee could not affoord him a good word, or countenance. And what was the matter? His brother was liked of God and better accepted, then himselfe. But what fault had hee done? This was all, God loued him better, for hee was more holy and vpright. But indeede a proud heart thinks all lost, that comes not to it selfe. So *Iosephs* brethren carried

carried a froward affection against him, and gaue him all churlish lookes, words, and intreatie. And how had *Ioseph* offended them? what wrong had he done? what euill had he spoken or practised? Surely none. But he behaued himselfe so well and honestly, that his father did esteeme of him, and loue him better, then any of them: and therefore they tooke great scorne, that any should bee preferred before them in their fathers fauour. But, had not he deserued it? They will not consider of that; they cannot endure, that their father should loue any better then them: and therefore they will make him away.

1. Cor. 13. 4.

An enuious
man, a double
murderer.

1. Ioh. 3. 5.

Prou. 14. 30.

Now how grieuous a sinne this is, it will appeare, if wee consider the causes and effects of it. The causes are, pride, and abundance of selfe-loue, but exceeding want of true loue. For loue enuies not: but selfe-loue and pride would haue all themselues, and thinke that they are wronged, if an other haue any thing more then they. Then the effect that it brings after it, is, actuall murder, if it bee possible, as in the former examples: and the Pharisees (who when they began to beare a grudge against Christ, because he had better gifts and more account among the people, then they had) could not be quiet till they had nailed him to the Crosse. The enuious person also is a two-fold murder, and killes after a double sort. For, first hee hates his brother for those good gifts, in regard whereof he ought to loue so much the more, (for, as God doth giue more graces to any one, and so shewes his loue more vnto him; so is it our dutie, both to bee contented with Gods dealing, as also to shew our loue & kinnesse the more, because God shewes his) but now hee hates him for this cause: *and he that hates his brother in his heart, is a manslaier.*

Secondly, hee is also a murder of himselfe: for *Enuie is the rotting of the bones*, hee eates vp his owne heart, and impaires his owne strength. And therefore, as the drunkard and glutton is a murder, because hee weakens himselfe and hurts his body with excesse; so be those also, that by this cursed affection, do dry vp their blood, and consume their owne bones. *Caine* let his crueltie on worke, first in his owne bo-
die,

die, and was vnnatural against himselfe; and after against his brother. First, by grudging and repining hee made himselfe Genes. 4.5. sicke, disfigured his countenance; made himselfe looke pale and wanne, his face was cast downe, his marrow began to consume and waste: and then hee fell to take his brothers blood, for a medicine to ease his paine. An enuious person then is guilty of murther two waies: First, for hating his brother, whom he ought to loue as himselfe. Secondly, by entertaining such a fretting canker, that eateth vp his owne body, which he ought to preserue.

Now the way to keepe out this monster, is to get store of Remedie a- charitie into our heart: for then wee are armed and fenced gainst enuie. against repining at anothers good. When shall you haue a louing mother grudge at her childs beautie, goods, good name, or such like? When will she thinke her child doth too well, and be sorrie because he is in so good an estate: Surely neuer. And why? because she loues him. And this is a buckler against all enuie. So much for the inward breaches of this commandement. The outward follow.

And first by gesture, by any disdainfull and froward action Disdainfulness, or behauiour, done to despight, grieue or contemne our brother. As, Christ condemnes the saying of *Raca*, which is not Math. 5.22. a word signifying any ill name, or reprochfull tearme, but a cutted answer, ioyned with a scornefull and contemptuous behauiour, to disgrace our brother. As if one should say: What, you sir? or such like: when the vntoward disdainfull cariage of the bodie, to grieue our brother, makes it a sinne. And so the wicked persons first practised murther against *Stenen*, in their gesture; for they gnashed their teeth at him. And so Luk. 16. 14. when Christ had spoken against couetousnesse, then the Pharisees, and so many as were couetous, snuffed at him, they would haue him know that they scorned to be controlled by him, & therfore they make but a puffle at him and his sermon. And so *Iacob* was driuen away from *Laban*, by his euill & hard countenance, and cariage of himself, Genes. 31. for he could not looke vpon him in peace, as at other times; but his visage was sowe and lowring (as *Iacob* saith to his wiues) and therefore he could tarrie with him no longer.

And

And this so much the worse, if it bee in an inferiour towards a superiour. As if the childe or the wife shall sharpen their face, and looke frowninglie and maliciouslie vpon the parents or husband: this is a great offence: and how euer they may account it a small matter; yet those, against whom it is done, feelee what grieve it brings, and that they could with more ease suffer a blow of another, then such a dogged looke of them.

Math. 12. 36.

First then, we are forbidden here to grieue others, by carrying our selues in countenance and behauour rudely and vngratiously towards them. Secondlie in word, by prouoking tearmes, as Christ saith, Matth. 5. 22. *He that calles his brother foole, is worthe to be punished with hell fire.* And Paul, 1. Cor. 6. 10. reckons them in the number of adulterers, buggers, and such like filthie persons, and saith, that *no railer shall enter into the kingdome of heauen.* And Christ saith, *Wee shall giue account for euery idle word.* Then if God be so iust a Iudge, that he wil not beare with idle and fruitlesse speeches, that are scattered in the aire to no purpose: how doe they think to speed, that haue not only abundance of wast words, but their mouth also is full of cursing and bitternes, on euery light occasion? If they be crossed but in the smallest matters, and euen a little moued, their mouth runs ouer with all manner of railing and cursed speaking, such as is not meete to name among Christians. Those therefore that find themselves guiltie of this, that they be so easily prouoked to such foule and reprochfull termes, must confesse before God, that they be miserable breakers of this Commandement. For venomous and spitefull speech wounds sore, and strikes to the hart, and often dries vp the blood with sorrow and vexation.

James 3. 6.
Remedies against an ill tongue.

Psal. 141. 3.

Math. 12. 34.

James 3. 8.

But that we may be freed from this euill tongue set on fire of hell, wee must pray to God; first to set a watch before our mouthes, that we may not speak vnadvisedly. And secondly, to giue vs a good heart. For, according to the abundance of the heart, the mouth speaks. That is the guide of the tongue, and (as it were) the ware-house to the mouth: and looke what stufte good or bad is laid vp in the warehouse, that you shall see stirring abroad in the shop. The tongue no man can tame,

tame, but God can tame it: to him therefore we must runne, that he would take away the euill of our hearts, and set such a watch ouer vs, as that we may speake good and wholesome speeches, profitable to Gods glory, and the good of oure brethren. So this Commandement is broken in word.

Now it followeth how it is broken in deed: and that first when one strikes to hurt, without death. This hurting of our neighbour in reuenge, God hath appointed to be punished by the Magistrate, by inflicting the same hurt vpon him, that hee in his heate of reuenge, hath done to another:

An eie for an eie, hand for hand, foote for foote, &c. And this Leuit. 24. 19.

is most iust that hee should drinke of his owne cuppe. He thinkes it a light matter in his passion, to strike out ones eie: therefore hee shall feele himselfe how small a thing it is. Hee makes it a small thing to cut off a legge or an arme: well, if he like it so well, he shall make triall in himselfe how good it is. All which shewes, that God doth exceedingly hate this boldnesse of men, to runne vpon their brother in reuenge.

And that wee may the better see the vnlawfulnesse of this sinne of reuenge; consider what wrong he doth vnto the partie, and vnto God, and to himselfe that would bee reuenged. First, concerning the person on whom hee seekes reuenge, he takes vpon him to punish him, without any calling or authoritie, and therefore is iniurious. But, may I not doe to him as hee did to me? No: God giues no such allowance; but bids vs doe as we would bee done vnto: therefore one goes beyond his commission, and for this cause doth iniurie. Then, to himselfe hee doth wrong that seekes reuenge: for it embitters his enemy more, and makes him more mad against him: and then he is not sure to speed better, but he may get more hurt to himselfe: and if hee be too strong for the other yet hee hates him more, and watches to doe him mischief. And besides, he strips himselfe of Gods protection he neither can pray for a blessing, nor haue a blessing; because he is out of Gods defence: he promiseth no shelter, neither doe his Angeles watch ouer him that is out of his waies. Therefore he is subiect, either to hurt another, and so to embitter

Reuengement
what wrong it
doth.

Psalm. 91.

him more; or to be hurt by another, and the he hath no comfort: for he ranne into his owne danger, and sought his owne harme.

Rom. 12. 19.

Lastly, hee wrongs God most of all: for he takes his office out of his hand: for God hath said, *Vengeance is mine, and I will repay.* Who made you a Magistrate to take Gods roome? What commission haue you to lay hands vpon his image? But if I suffer this, he would alwaies be meddling & quarrelsome, I should not haue any quiet by him. But God saith, *I will repay.* Think you, God hath left gouerning the world? or is he a sleepe that he cannot se these troublesome persons? or doth he want iustice, or power, that he cannot, or will not punish them sufficiently, but you must needs rush vpon the bench, and be plaintiffe, iudge, and executioner your selfe? Nay, you doe great wrong; he hath said, *I will doe it,* and will you presume to step before him, and say, *I will doe it my selfe?* But, God is fittest to reward and reuenge iniuries: for he is not partiall, and he tries the hearts, and sees all circumstances why hee hated you, how long, and with what mind he did thus, and thus vnto you: and he also can and will proportion the punishment to the fault: whereas (commonly) if men might carue to themselues here, they would cut a great deale too deepe, or else be too sparing. But sith God can do it in best time, in best measure, and in best manner, and hath said he will doe it, what should you doe meddling with reuenge, vnlesse you will hurt your selfe, wrong another, and shoulder God out of his place?

Now, for actuall murder, it is either

{ Secret:
or
Open.

Actuall murder.

1. King. 21.

2. Sam. 11.

Secret by poyson, or some cunning device, such as was *Ahabs*. He would not openly murder *Naboth*, but yet he lets *Iesabel* haue his ring, and consents to, and conceals the matter of that cursed and bloody fetch against *Naboth*. Therefore the holy Ghost tearmes *Ahab* no better then a murderer. In like case *Dauid* would not slay *Uriah*, with his owne hands, nor by the hands of his subiects, but hee puts him in the forlorne hope, casting him in such a perill, that hee could not escape,

scape, and that also with a desire of his death; and then by this plot he thought to couer all: but God hath discouered, both to himselfe, and to the whole world, that *David* was gilty of murder. But the grossest, and most barbarous of al is, when one doth, with his owne hands, openly and willingly take away the life of a man.

This is condemned, *Gen. 9. 6. Thou shalt not shed mans blood.* The reason is added; *For he was made in the Image of God.* This is therefore to deface Gods Image, and as it were to raze the Princes picture and great seale. Yea, this things is so hatefull vnto God, that he commands, that if a beast slay a man, hee must be slaine, and his flesh not earen. *Exod. 21. 28.*

Now, if God would haue a beast stoned that slaies a man, although hee haue neither law, nor reason to restraine him: much more those are worse then beasts, that hauing Gods commandement, and humane reason to hold them backe, yet by these barres cannot bee kept in from violating the Image of God, and spoiling the life of man. Besides, they haue scene how ill murderers haue sped. As *Caine*, what a curse, what a brand did God set vpon him, that he was alwaies a runagate and a vagabond, and could finde no rest vpon the earth? And *Numb. 35. 37.* it is said that the land is defiled by blood, and cannot bee made pure, but by the death of him that was the murderer.

Now this is so much more vile, by how much they bee neerer bound in any linke or bond to him that doth this wrong, as a brother the brother; a child the father: the wife the husband, & such like. This makes the sinne a great deale more hainous and odious. But most monstrous and vnnaturall of all is it, for one to lay violent hands vpon himselfe, to whom hee is bound by all bonds. For though one be neere to father & mother, &c. yet himselfe is most neere to himselfe, and hee ought to haue most care of himselfe: therefore for one to rend his owne soule and bodie asunder, is most horrible, and breakes most bonds of God and nature: and this no beast will doe. Sometime they will teare and goore one another; but no beast was euer in such extremitie of paine or miserie, as that hee would rage against himselfe, and seeke

to depriue himselfe of life. And this is noted of most impious and desperate persons, as *Iudas* and *Achitophel*, which were first barbarous and cruell to others, and then at the length they turned the point of crueltie, against themselves.

I
Cause of killing ones selfe.

2

3

Therefore this should make vs pray to God to preserue vs from this highest degree of murder, and most hainous and execrable crueltie. For the cause that one growes to this (more then beastly) rage and crueltie against his owne body, is first a monstrous pride, that he will not be at all, vnlesse he may be as hee list himselfe: hee will not submit himselfe to Gods will. Secondly, vnbeliefe; that hee hath no faith in God, nor euer lookes for a good issue out of troubles. Thirdly (vsually) from extreame crueltie to others: as *Saul*, when he had bin bloodilie minded against the Priests of God, and *Dauid*; hee made his conscience so fierce, as that it set vpon himselfe, and wreaked his owne teene on his owne bowels. And *Achitophel* was cruelly bent against *Dauid*, and carried an earnest thirsting after his blood, and then at length he fell to bee as ill minded towards himselfe, when hee was once crost of his purpose and desire. Now let vs labour to keepe our selues from enuie and hatred, and take heed of reuenge, and God will keepe vs from murder. He that makes conscience and prayer against the least, shall keepe himselfe safe from falling into the greatest. Thus much for the things forbidden in this Commandement.

Meekenesse.

The thing commanded genarallie, is to loue the welfare and safetie of our neighbours soule and bodie, as our owne: and the particular duties that in it are giuen in charge, are either inward or outward. The inward are two, meekenesse and compassion. Meekenesse is a milde, quiet and louing disposition of the heart, and a kind and courteous affection to our neighbour. This is commanded, *Ephes. 4. 3 2. Be ye courteous one to another, and tender hearted.* This courtesie he opposeth to anger and bitternesse, which hee had named in the former verse, as breaches of this Commandement. And their bee reasons why men should carrie tender and meeke affection toward their neighbour. One may be that, which is said, *Isa. 58. 7. Hide not thy selfe from thine owne flesh.* Wee haue

haue one God, one Father, and are (as it were) one body, and therefore must be like affected one to another, as members of one bodie. Another reason is, 1. Pet. 3. 4. *A woman of a meeke spirit is much set by of God.* That which is particularly applied to the women is true of the man; that whosoever is of a meeke and quiet spirit, he is in high account and fauour with God and his Angels. As contrariwise, a froward and contentious person (be he as conceited of himselfe as he will) is base and contemptible in the eies of God, and of all Gods children.

Now: the branches and parts of this meeknesse, are; first, to forgiue one another: as in the place of the Ephesians before.

Be ye courteous, forgiving one another, as God for Christs sake Forgiuing one forgave you. Meeting with an obiection that might be made: another.

Why? I am as gentle, affable and quiet, as any man can be, so long as you doe not wrong me nor disgrace mee: but indeed if you doe mee iniurie, or crosse mee of my will, then (you must pardon me) I am something passionate. I cannot indure it. Can you not indure it? what can you indure then? surely no more then a Beare or a Lion, or a beast can. But, a Christian meekenesse will forgiue and forget iniuries and wrongs: It will not onely be kind to the kind, and shew curtesie for curtesie (for this the veriest reprobate and deepest dissembler in the world may doe) but it will ouercome euill with good, it will be kind to the vnkind, and put vp wrongs and offences. And as he lookes for pardon from God for far greater matters: so he will not stick, easily to giue pardon for these lesser things. But he that cannot bring his heart to this, to forgiue his enemies, and doe good vnto them, hath not yet attained to the first step of the duties required in this Commandement, *Thou shalt not kill:* and therefore can much lesse attaine to the latter and greater.

A second branch, and indeed an effect of this kindnesse, is to construe all things in the best part, to take things in the best sense and meaning we can, not to bee suspicious and misdeeming. For this ill construction, and wrong interpretation of things, by haling and wresting them to the worst sense, is a meanes to fill our owne hearts full of bitterness, and

make vs readie vpon euery occasion to fall to brawling and contention with other men. When one shall haue these doubts, perhaps he thinks thus of me, it may bee he had this meaning, or did it in this intent, this will maruellously infect and leauen the heart with malice and hatred. And therefore Rom. 1. 29. it is set downe as a note of an euill man, that hee takes *all things in the worst part*, and this is a sure brand of a wicked person,

But a courteous and a meeke man will bee sure, if a thing may be expounded one way better then another, to take it in the best sense, and make the best of it.

A third branch and effect of meekenesse, is, to seeke after peace, to be a peace-maker, to studie to preserue and maintaine vnitie and loue, as it is said, Psal. 34. 14. *Seeke peace and follow it*: as if he should say, Peace is a iewel most precious, which if one labour for, he may find, otherwise he cannot.

Yea, but will some say, How can I get it? it flees from me. I would faine be friends, and he will not: I seeke peace, and kindnesse, but he is froward, and I can find no good intreaty at his hand. Well, yet follow after it: though it run from you for a while, pursue still, and at length you shall find it; and that to your great comfort.

When a man
followes
peace.

Now then, a man followes after peace, when he auoids all things that might breed iarres, and minister occasion of offence. For many there bee, that would seeme desirous of peace, and to haue men thinke wel of them, and deale kindly with them: but they care not how they behaue themselves, and what they doe to offend and grieue euery on, and to stir them vp against them. But kindnesse wil do euery thing, that may winne peace, and auoid all things that may hinder it, or breed strife; yea, he that is truly meeke, will rather, in matters belonging to himselfe, part with his own right in some part, and bee content rather to want something that is due vnto him, then he will raise vp contention and strife. And he that doth not thus, is not truly courteous, and therefore also not much set by of God.

Compassion
and pitie.

The second inward dutie is compassion and pitie. The former belongs, and is to bee performed to all men, even in
time

time of their greatest prosperitie: but this is proper to those that are in some affliction and miserie. Now this compassion and mercie, is to haue a fellow-feeling of the griefes of other men, to weepe with them that weepe, to mourne with them that mourne, to beare the burdens of them that bee weake, and so to fulfill the law of Christ. This is commanded, Colos. 3. 12. *Now therefore as the elect of God, holy and beloued, put on the bowels of mercie.* Hee wisheth them, as they would bee sure of their election, and haue a sound note of their holinesse, and that God loued them, so to put on the bowels of mercy, let the misery of other men enter into their hearts, and make their bowels yearne, euen as if the case were their owne.

Now this compassion and feeling must bee both to the soules and bodies. As for the soules, wee haue an example of Christ Iesus, that seeing the people as sheepe without a shepherd, in an hard case for matters of their soules, hee had compassion and mourned in his soule for them. And so hee wept ouer *Ierusalem*, when hee saw them so stubborne and so to resist the grace of God, and the good meanes of their peace. And *Paul* saith, 1. Cor. 2. 4. when he heard of the incestuous man, he wrote vnto them in many teares, and in as much sorrow, almost as if the sinne had been his owne. But contrary to this, is the mercilesse and pittilesse behaviour and heart of such, as are so farre from weeping and mourning for the sinnes of other men, and from hauing any pitie vpon them, as that they despise and contemne them, and make a iesting talke of it to their disgrace, rather then pray for them or grieue for them, to their helpe and amendment: yea and worse then that, many be so diuellishlie minded, and so resemble the diuell their father, as that nothing reioyceth them more, then to heare of anothers fall: especially, if hee haue been a professor, and stood for religion: then if hee slippe, it is such good newes, and makes them so glad, as if they had gotten a great bootie. But, little doe they know, how they sinne against their owne soules, and how they prouoke God to let them fall into the same sinnes, or to giue them vp to worse offences, that then they may find

the same intreatie, and others should reioyce and mocke at their fall, as they haue done at the fall of another. And indeed a pittilesse heart and dealing towards other mens slips, in the next way both to make themselues fall into the like sinne, and also to shut vp the hearts of men from shewing any compassion vnto them. Also for matters of the body, we must bee touched with the griefes of others: as Heb. 13.3. *Remember those that are afflicted, as if yee were also afflicted:* and we must be as the members of one body. Now we know that the members bee all partakers of the same grieve and paine. If any one (yea but the meanest) suffer any thing, the rest also are partakers thereof: and so if we haue that loue that ought to be in the hearts of Christians, wee cannot chuse but feele (in some part) the afflictions of Christians. As this the example of *Iobs* friends sheweth, *Iob* 2.11. It is said, that ha- uing heard of the miserie whereinto *Iob* was suddenlie cast, they came to him, not as the common custome is, to bid him bee of good cheare, and we hope you shall doe well: but they came to lament with him, they wept with him, and rent their cloathes, and sat downe with him mourning. They (hearing their friends woe) would let him know that they were touched with it, and therefore they shew it by mour- ning, and sitting in the dust, making his case theirs, so neere as might be. And if one bee thus thoroughly and sensibly af- fected with other mens sorrowes: this good affect will fol- low, that they wil be very ready and willing to relieue them, and do works of mercie to them. As if one part of the body be troubled with ache and paine, you need not make a long oration to stirre vp the other parts, to vse their best meanes to ease and helpe it, for they are partakers of the grieve.

The good that
grows by a
sensible fee-
ling of others
miserie.

But for want of these bowels of mercie, it comes to passe, that men bee so hardlie drawne and haled to anie worke of mercie, that it must bee pulled from them by maine strength; and so many arguments, so many reasons; so ma- nie inducements must constraîne them to it, before they will yeeld: and then, when all this is done, they bestow a thing of no value, nothing to the purpose. And they that bee bountifull and liberall enough in matters of lust and va-
nitie,

nitie, bee so sparing in workes of mercie, that one can hardly wring a pennie from them, by all the perswasions he can make. And what is the cause they be so slow and vnwilling? Because they neither haue, nor will haue any sense of other mens miseries, but put away all consideration, and regard of these things, and giue themselves whollie to pleasure. And in those matters which will cost them many teares, and bring them no good hereafter, but much sorrow, they care not how farre they run, and what charges and expences they bee at: but for workes of mercie, and duties of compassion, that will further their reckoning, and comfort their soules, and do good to the Church and Saints of God, they come off so slowly and heauily, as though all were lost, which is that way bestowed. And the reason is, because they haue an heart mercilesse and voide of compassion.

Now the outward duties follow: and they are three in number specially to be regarded. The first is an amiable and louing behauour of ones selfe towards others. For, as a fowre looke, and an austere contemptuous gesture, breakes this Commandement (because it alienates mens affections from vs, and is a preparatiue to hatred) so it is a fruit of loue, and a part of keeping this Commandement, that one should by all good and gentle carriage of himselfe, shew his readinesse and willingnesse to doe good, so neere as he can, to all. And this is a thing noted in *Abraham*, as a matter of commendation, and a testimony of his humble and louing heart, That where he came, he was very courteous to all men, euen to Infideles, and men of a false religion, and did cary himselfe in all good sort vnto them. As, when hee had to deale with the Hittites: First, he bowes himselfe in all courteous manner, and then his words were gentle, and all his perswasions mild and kind: and when they willed him to burie his dead in any of their sepulchers, he giues them hearty thanks, and with the like courtesie and good speech as afore, propounds his request. And this gentle dealing did so winne the hearts of these Heathen people, and made him so well esteemed and accounted of amongst them, as they say to him, thou art a Prince of God amongst vs, and would denie him nothing,
And

Amiable behauour.

Dod, J.

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And so when hee met with the Angels, which hee tooke for no other but for common traellers, hee saluted them, bowing his bodie in all humble sort, gaue them good tearmes, and called them Lords, and intreated them to eate a morsell with him. And by this affability and kind vsage of himselfe, he did not onlie get fauour and good account with them among whome hee liued, but hath gotten credit to this day, and shall to the worlds end; that being a man of such worth and good desert, so well graced, and of such place and wealth, all this did not make him sowre, carelesse or disdainfull: but hee shewed himselfe kind and amiable, even to the meanest. For indeed proud and hauty lookes, and a scornfull and disdainful eie, are such things as God abhors, as he speakes, Prou. 6. 17.

Swaggerers
and their be-
haviours.

But wee see on the contrary side, that many doe this now for their credit, and thinke to be esteemed by looking high: as swaggerers and ruffians, that haue no grace in them, nor outward thing to commend them. These abiect base persons, the scumme and froth of all the earth, rude in behaviour, wicked in heart, and carelesse in life, thinke, if they can looke big, and carrie a proud and a disdainful countenance, and ouercrow euery man, and care for no man, scorne their betters, and preferre themselues before al, then forsooth they be men of some name, they shall bee accounted of, and they be worthie to bee looked after. They thinke to get credit by contemning euery body, and to be had in account, by making no account of any. This is their courage, this is their valour, and they haue nothing to grace themselues with, but this kind of rudnesse. But in truth this disgraceth and discrediteth them, this proclaimes their shame, and shewes that they bee light, and emptie of all goodnesse: and though they had many good parts otherwise, yet this would burie all, and make them contemned in euery mans heart and eie, because they bee so scornfull and contemptuous to euery one. This was *Ismaels* kind of life, his hand was against euery man, he regarded none, nor cared for any, but set them all at defiance and at nought: therefore euerie mans hand was against him, they set as light by him: and these also haue an

Ismaels

Ismaels reward, euery one is their foe, and euerie one speaks of their shame: and what haue they gotten now? For they that wil be honoured must honor, and they that wil be kindly dealt withal, must deale kindly with others. He that looks for an amiable behauiour from others, must shew an amiable behauiour to others.

The second outward dutie is to defend the oppressed, and succour those that suffer wrong; a thing much commended in *Iob*, that hee pulled the pray out of the Lions mouth, and sought out the cause of the poore, hee was a father to the fatherlesse, and husband to the widdow. And this did comfort him in time of his trouble, more then all the wealth in the world. This is commanded, *Prou. 24. 11. Deliuier them that are drawne to death, and wilt not thou deliuier them that are led to be slaine? If thou say, Behold I know it not; hee that pondereth the hearts, doth not he understand it? and he that keepe thy soule, knowes hee it not? will hee not also recompence euerie man according to his workes?* Hee shewes, that if we see those that bee vnrighteouslie drawne to death and oppressed, wee must not stand by and say, Alas, who euer saw such a world as this is? who euer saw such dealing? but wee must put to our helping hand; and labour to our power, and as far as we can, to rescue them and deliuier them: for (saith he) wilt not thou preserue them? as if hee should say; Art thou so mercilesse, that thou wilt not helpe the oppressed? But then he meetes with our excuses, which wee are readie to make in such cases: Alas, I knew not that hee had such need of my helpe: and if I should meddle, I might bring an old house vpon mine owne head, and trouble my selfe, when I needed not. But hee cuts off all, saying, Doth not God see thee and know thine heart? as if hee should say; Well, these excuses may dazell mine eies, and make a faire shew, with them that can see nothing but shewes: but God lookes not so much to the tongue, and what one can say for himselfe, but hee ponders the heart, he doth not see it lightly, but knowes and considers euery particuler thing and circumstance, and therefore it is no shifting nor doubling when hee comes to take triall of vs. And he knowes that all these excuses come from

Iob 29. 16. 17.

Dod, J.

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from selfe-loue, and the loue of lucre and commoditie, that one might spare cost and liue at ease, and rather see another oppressed with wrong, then hazard himselfe any thing to helpe him. And last of all, hee saith, You that be so loth to suffer a little trouble, and bee at a little charges to helpe another man in his miserie, know you not that God recompenceth men according to their works? that hee causeth them to reape like for like? and may not you come to the like miserie your selfe? and then, because you had no heart, nor will, to helpe another, you shall see others sit as quietlie by you, and not venture to minister any succour vnto you. But now men are come to that selfe-loue, and senselesse of other mens wrongs, as if they were things done in a farre Countrie, and in another age; as though it nothing pertained to them, they haue nothing to doe with them. But those that bee of the better sort, will onely haue a little idle pitie, and mercie at the mouth, in a few words; Alas, I am sorie, and it is pittie that honest men should bee thus wronged: but neuer put to an hand to helpe, nor stirre a finger to doe any good in their reliefe, neither be at paines nor charges to ease and deliuer the oppressed. But most men beare this mind, that they could take more paines, and be at more cost to pull one of their owne beasts out of the ditch, then to pull a poore wronged Christian out of the pawes of the persecutor. But *Jonathan* was not of this mind, hee ventured his owne life to saue *Dauid*, and deliuered him out of the hand of *Saul* his father: though it seemed, *Dauid* onelie stood betwixt him and the Crowne. And *Obadiah* being the Kings Steward, when *Ahab* his master raised an hot and sharpe persecution, and would haue slaine all the Prophets, and hee should haue escaped but hardly, in likelihood, if his Master had perceiued that he had borne any fauour vnto them: and the famine was so great, that no bread nor water almost could bee got for money, so that it was not onely dangerous, but exceeding chargeable, to feed an hundred Prophets now, whom the King sought with all diligence to put to death; yet (notwithstanding all these impediments) hee stood faithfully for God and his Prophets, and

1. King. 18. 4.

and kept them with bread and water sufficiently in the heate of persecution, and the middest of famine. *Rahab* also (so ^{Iosua 2.} soone as she had any sparke of religion, and the feare of the true God) defended the spies, and that with the hazard of her owne life. For (when the King would faine haue gotten them, with purpose to haue slaine them) she hid them, and saued their liues; and by that meanes also saued her selfe, and her houghold; and had this priuiledge, that afterwards, Christ Iesus came of her stocke and posteritie.

But one the contrarie, most hellish and cursed of all are those, that be so farre from helping and succouring Gods afflicted Saints, as that they reioyce at their trouble, and recount it one to another, as very ioyfull tidings, that makes them merrie, and they put an hand to it, and to their power helpe it forward. These be cruell wretches, inspired with the malice of diuell, and vlesse they repent, shall be miserable wretches hereafter, plagued with the vengeance of God, as a reward for their crueltie.

The third and last dutie here commanded, is, to shew mercie to the needie, that want, according to our abilitie, and their necessity. This Christ commands, Luk. 12. 33. *Sell that ye haue, and make you bagges that waxe not old.* Where Christ exhorting them to bee mercifull, meetes with a common obiection: Indeed I would willinglie bestow something vpon Christ, but alas I haue nothing to giue. Yet, haue you nothing to sell? Neuer a strike of corne? neuer a parcell of land? no houghold-stuffe, that you could spare for Christ? If you haue, sell it, and giue it to Christ and his members. Euen as a wicked man will rather sell some thing to serue his lust, then that hee will haue it vnsatisfied: so doe you for Christs sake, let not him goe vnserued, but shewe that you loue him, as well as they loue their lust. Oh, but if I should sell and giue thus, I should be beggered. Nay, Christ willes no man to begger himselfe, but make you bagges. This is such a treasure, as no other is like it: for none other will multiplie, and yeeld encrease lying by vs; but is of that nature, that either of it selfe it will corrupt, and the canker and rust will waste, and bring it to naught, or else the theefe may meet

Shewing mercie to the needie.

Dod, J.

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meet with it, so that one is in continuall danger one way or other to loose it. But this is such a kind of treasure, as in it selfe is eternall and growing, and is so surely kept, that no man can deprive vs of it, by force or craft. And then another benefit there is also, *Where your treasure is, there will your hart be also.* This is a good effect, that if one lay vp treasure in heauen, his heart will follow it.

What is the reason, that many men can come so hardly and with such difficultie to speake of heauen, that one may as easilie make a great milstone ascend vp into the skie, as draw their thoughts to heauen-ward? Because their treasure is not there, they haue sent nothing before them thither.

Worldly men can talke nimble and readily of grounds, of money and beasts, and such like, because in these they haue laid vp their treasure: and let a man go whither he will, from the one end of the world to the other, his heart wil still bee there where his treasure lies: of this he will talke at his table, in the field as he walkes, and euery where else, without wearinesse. The treasure drawes the heart vnto it. But these haue neuer laid vp one pennie in heauen, and therefore haue no minde to thinke of it: one may sooner pull their hearts out of their bodies, then put any constant heauenly meditation of God and the life to come, into them. But if a man would let his chiefe wealth be with God, and lay vp his speciall goods in heauen, his chiefe thoughts and speciall desires and meditations would be of God and of heauen: hee would talke of it as willingly, as constantly, and with as little tediousnesse, as the most couetous man speakes of his money and cattel, and nothing should be so delightfull to him, as to conferre and meditate of things pertaining to the life to come. And Prou. 11. 17. it is said, *He that is mercifull to the poore, rewards his owne soule.* As if he had said, Every man wil yeeld, it is a good thing to be beneficiall to himselfe, and doe good to his owne soule: but this is most certaine, that nothing in the world, no purchase, no bargaine shall bring so much profit to the soule, as a mercifull heart, and a liberall hand, to bestow his goods vpon poore Christians, the members of Christ Iesus. So the Apostle saith, 2. Cor. 9. 6. *He that sows*

sowes liberally, shall also reape liberally. It is otherwise in this matter, then it is in mens ordinarie husbandrie : for, let a man sow neuer so good seede, and vse all diligence in preparing and fiting the ground, yet some casualltie may befall, which will spoile the haruest, and a man shall not haue his seed againe.

But heere it is certaine, one shall haue a good haruest, nothing shall hinder this crop. If one sow but a cup of cold water, for conscience, and in loue, it is sown vpon Christ Iesus, he is the ground : as in Matth. 25. 35. *I was hungry and thirstie, &c. yeefed and cloathed mee.* Therefore, vnlesse wee thinke that Christ wil be a barren ground; it is most certain, that hee that scatters seed heere, shall finde a large increase. That which is cast abroad in mercie, shall returne againe in goodnesse : the more good a man doth, the more good hee shall receiue : and that certainly, because God will restore it. And there is nothing more effectuell to continue the good estate and prosperitie of a family, then when the gouernour of the family opens his hand abundantly, with all plentie of good works and mercy.

Now that one may doe this duty of mercie rightly, so as it may be pleasing vnto God, and bring comfort vnto his owne soule, these rules must be obserued.

Rules that one may doe the duties of mercie aright,

First, out of Micha. 6. 8. *Deale iustly and loue mercie.* Iustice in getting, must be ioyned with mercie in bestowing : that must be well gotten, that is liberally giuen : or else it is but to rob one to giue to another : to take it from the right owner, to whom God hath giuen it, to bestow it on another whom we thinke good. As *Samuel*, 1. Sam. 8. 14. saith of the ill Kings, that they would take away the peoples vineyards, and fields, and oliues, to bestow them on their seruants, and on whom it pleased them. This is not mercie, nor to be accounted liberalitie : neither doth it deserue any better name, then theft. As many among vs care not how vniustly they get, whom the pinch, whom they oppresse, whom they wrong : but when the time comes, that they thinke to shew their liberalitie, and to let all the world haue a taste of their bountie, then no man shall be put backe, but they will

Men must be
iust, before
they can be
mercifull.

will keepe open house, and euery man shall haue his fill for a time; and now they thinke they haue quit themselues well, and you must account them very liberall, and bountifull Gentlemen, Nay, first let them be iust, and then they may be mercifull; but till then, all is oppression, robberie, and spoiling.

And many idle Ministers that get many benefices into their hands, and make themselues fat with the peoples blood, whom they starue & care not for feeding their soules at any time; yet, that they may get them a name of bountifull men, once or twice in the yeere, they will come to the people, and feast them, and great good cheare they must haue: thus they rob their soules to feed their bodies, and vnder pretence of hospitalitie and neighbourhood, they make a prey of the people. But they should doe as *Zacheus* did, first restore the ill gotten goods, and then of the rest that was their owne, they might be mercifull and doe good: but it is no liberalitie to be lauish of another mans.

Chearefull
giuing.

Secondly, it must be done liberally without grudging or murmuring: as 2. Cor. 9. 7. *God loves a chearefull giuer.* It must not be wrested from vs, but come willingly and freely; or els the praise is lost. So Prou. 3. 27. *Withhold not the good from the owner thereof,* Hee makes the Chirstian neighbour that is in necessitie, an owner; even one that hath good right and title to our goods, according to our abilitie. For God hath, giuen it vnto them, and it is their due: therefore hee saith, withhold it not from them, but giue it readily, put him not backe, but let him see that thou art glad to do him good, and that it is a delight to thy soule to helpe him in his need. So Christ saith, that the poore widowes farthings was more in Gods account, then all the large offerings of richer men: for they did it most of them ambitiously, and some Pharises meritoriously, to bind God vnto them, and make him beholding vnto them; but shee did not looke to credit: for it was rather a discredit, that when al the rest come with their great summes, she comes in with her mites among the rest, neither did she thinke to merit any thing at Gods hand, but desired to please God. That which she had, though it was but a little,

tle, she gaue very freely: and therefore God accounted it as a very great gift. Therefore we must looke that our gifts be free-will offerings, and come voluntarily, and then they shal be well accepted.

Thirddie, wee must looke to doe good, especially to the household of faith. Though a man should doe good to all mankinde, yet his principall regard should be to Christians, that where Gods kindnesse appeareth most, there his kindnesse may bee most exercised; and hee must doe most good where God hath giuen most grace. So Mat. 25. That which they did to poore Christians, was accounted as done vnto him, and that he paid as a debt of his owne.

Which confutes those, that, if they bestow any thing, be sure Christians shall haue least: but it is done (hand over head) without any regard to whom it is done; and every one shall fare better with them, then he that is best. There is a certaine hidden malice, and a secret inueterate enimitie to good men: and therefore all worldly men thinke that worst spent, that is giuen to Gods children. And thus much of the things forbidden, and commanded in this Commandement; that we doe the one, and auoid the other.

Now certaine things must be auoided, which are occasions of the breach of it, and hinder the keeping of it. And the first of these is pride: for, so much pride as there is in any, so much occasion there is of the breach of this Commandement. For so the holy Ghost saith, that only from pride contention comes. Hee that is proud, is alway readie to stirre vp strife: for he will do wrong to any, but he will be admonished by none. Secondly, he so spends and ruines his estate, by seruing his proud lust, that he hath nothing to bestow in workes of mercie: by setting himselfe so high, he brings his estate so low, that he cannot afford to doe any good; he is alwaies in want and neede, still shifting, and cast behind hand, because hee is too lauish in spending vpon needlesse things, to serue himselfe. As the Sodomites, though they liued in the most rich and plentifull Countrie vnder the Sunne, and that which was fruitfull of all encrease, yet they could shew no worke of mercie, no good that they could doe: Why? be-

Hindrances
from the keeping of the
sixth Commandement.

I
Pride.
Prou. 13. 10.

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cause

Ezek. 16. 49.

cause they were proud, and thought al too little that came to themselves, and for their owne delights, and therefore could spare nothing to supplie anothers neede. So it is seene, that many poore men are able to doe more good, haue more to lay out vpon mercie, then many that haue rich reuenues. And why? because these with their reuenues haue a deuouring sinne, and that is pride, which drinks them drie; so that they may truly say, they haue nothing to giue. They are driuen to wants and necessities, that they can neuer get beforehand, they haue it not to giue, and how can they giue? But why haue they it not? whose is the fault? Is it not therefore, because they haue fed the wasting humour of pride? and that eates vp al which they should bestow on Gods poore Saints? Therefore, who euer would keepe this Commandement, let him strue against this sinne: for that will make him vnable to doe good, and cause him to bee as dry wood, to minister matter for euery contention.

Couetousnes.

Secondlie, beware of couetousnesse: for a couetous man cannot but bee cruell. As appeareth Micha. 3. 3. where speaking of couetous mens dealing with their poore neighbors, he saith: *They eate the flesh of my people, and flay off their skinnes from them, and they breake their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.* Hee compareth these greedy minded men not only to Butchers that pluck off the hide of the poore beasts, but also to Cookes that diuide the flesh in pieces, and cut the bones and sinewes asunder.

Riot.

He that is giuen to wicked couetousnesse, cares not what mischief falls on another, so hee may haue lucre. Who euer stands in the way betwixt him, and his gaine, he wisheth his death vnfaignedly. If it be a father, he could reioyce to see him laid in his graue, that he might haue his liuings. If a brother, so hee may gaine by his death, you can bring him no more welcome newes, then that his brother is dead. Alwaies couetousnes draws after it a long taile of craft and crueltie.

Prou. 23. 29.

Lastly, take heed of riotousnes, and drunkennes; for when drinke is in, the wit and grace is out: then a man is such light stuffe, that the diuel may toss him about at his pleasure. First, it hurts the body it selfe. Secondly, it breeds strife and contention,

The ſeuenth Commandement.

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tention, murmuring, brawling, and wounds without cauſe. For, when they went good friends (if drunkards can be good friends) to their pots; all vpon a ſudden, vpon a mad humour, no man knowes why, they fall together by the eares, and are ready to ſtab and miſchiefe one another, and two or three houres after, aſke them the cauſe, and they cannot tell, but it was a mad humour of theirs.

Thirdly, they ſo ſpend themſelues this way, and drinke vp all their wealth, as that they haue no ability to do any worke of mercie. Therefore pride, couetouſneſſe, and drunkenneſſe, muſt be ſhunned of al thoſe that would keep this ſixth Commandement, *Thou ſhalt not kill*. Thus much of the ſixth Commandement, concerning the ſaferie of our owne and our neighbours perſon, and what duties we owe thereunto. Now followes the ſeuenth Commandement, concerning chaſtity, and how we ſhould that way behaue our ſelues.

The ſeuenth Commandement.

Thou ſhalt not commit adulterie, Exod. 20. 14.

The ſumme of this is, that we ſhould auoid all vncleannes in our ſelues and others, and vſe all meanes to preſerue our owne and our neighbours chaſtitie.

Things forbidden in this Commandement, are,	Inward; all vnchaſt luſts.	1. Adulterie. 2. Fornicatiō. 3. Vncleānes.	Vnnaturall with Natural in marriage.	Others, Ones ſelfe. Enteing vnlawfully. Out of time. Vſing Immoderately.
	Outward:	4. Wantonneſſe in	Things pertaining to the bodie: Bodie it ſelfe: in	Parts, Whole: as in dancing immodeſtly.

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First,

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Math. 4. 27.

Ere, for filthy lusts, and desires of the hart, consented vnto: Though they be kept in, and neuer break forth in word nor deed, yet this very lust, and desire it selfe, makes one a breaker of this Commandement before God. As our Sauour Christ the Law-maker, and therefore also the best expounder of it doth testifie: *I say vnto you, he that looketh vpon a woman, to lust after her, hath committed adulterie with her already in his heart.* They of old, saith he, (meaning the Pharisees) had said, *Thou shalt not commit adulterie*, extending the Commandement no further, then to the grosse act: and that they would not haue men commit, because it would bring reproch vpon their name, and death vnto their bodie. But Christ requires a far greater purity, and shews, that the adultery of the heart is odious to God, as well as that of the body; and that men cannot more easily see and perceiue that outward filthinesse, then he doth the inward. For hee hath pure eyes, that can abide none iniquitie, and he searcheth the heart and reines. An vncleane hart, therefore, wishing foule things, and meditating vpon filthinesse, is most hatefull to God.

Vse.

Inward vncleanness accursed before God.

Iam. 1. 10.

The vse of this is, to condemne those, that, when they heare Gods curse against the transgressors of this Commandement, concerning adultery, think, if they haue not broken foorth into the outward action, they are free, and out of the gun-shot: that pertaines not vnto them. But let them know, that if they haue an ill hart, though men cannot charge them with the ill act, yet God can charge them with the euill thought, and that they are liable to Gods curse, as well as those that offend outwardly. Indeepe there be degrees, and the increase of sinne brings the increase of iudgement: and grosser sins shall haue more grievous plagues: but the least fault is sufficient to condemne them. And they that will not humble themselves, nor care for inward motions, will (if occasion bee offered) easily bee drawne to the outward practise. For lust hauing conceived, brings foorth sinne. And he that will not restraints it in the conception, shall not be able to hinder it in the birth. Therefore he that would not haue sin borne,

borne, must not let lust conceiue, but labour earnestly to kill it in the wombe, as it were. For howsoeuer thought bee free in respect of the fight, and law of men, yet it is not free from God, nor from his law, which was not only giuen to reforme and rule the outward manners, but the soule also, and all the affections.

Secondly, this serueth for the instruction of those, which haue thus offended, that they must repent and craue pardon at Gods hands, and intreat him, of his mercie, to kil their lust, and to wash away the filthinesse of their heart; that they may not only be freed from the iudgement of God due to the sin, but also may hinder the birth of so filthie a monster, as will proceed of this so ill a conception. In other conceptions, it is a foule fault, after the conception to take any thing that may hinder the increase and birth of it. But in this conception, it is the greatest vertue and safest way, to take such a receipt as shall quite kill it, that it may neuer come soorth to light. And this receipt is onely to repent and craue pardon: for else God will bring their secret sinne to open shame, and their inward filthy desire, to outward publike disgrace.

Jer. 4. 14.
Lust should
bee slaine in
the concep-
tion.

Now the meanes to purge the heart, and to make it cleane and pure from such filthie affections, is, first to pray to God often and earnestly to purifie the heart, and to sanctifie it by his holy spirit. Then secondly, to be faithfull and diligent in some honest and lawfull calling, that they may busie the heart vpon some thing lawfull and profitable. For idlenesse is the mother of foule lusts. As a standing poole (not hauing any course of running) growes filthie of it selfe, And full of Todes and noisome vermine: so the heart that is not taken vp in some good and honest calling, is a fit place for the diuell, wherein to breede and engender all monstrous and filthy lusts. Idlenesse procures lust, nothing more. As what was the reason why the Sodomites grew so filthy and vncleane, that no people euer were so beastlie? Because hauing the most fruitfull and abundant cuntry in the world (for it was like the garden of God that yeelded them all commoditie and profit) they grew rich, and then like foolish men, did settle themselves to nothing else, but their ease

The meanes
to cleanse vs
from filthy af-
fections.

I
Prayer purifi-
eth the heart.

2
Idlenesse
breeds lust.

Ezech. 46. 49.
Genes. 13. 10.

and delight. Their nature was no worse then others: but their idlenesse so corrupted their hearts, as the diuell had libertie to cast in, and they leisure to pursue all monstrous and vncleane desires whatsoeuer: this was the cause they were so outrageous.

3
Temperance
in meat.

Also temperance in meat and drinke, watching and fasting, as need doth require, and as our strength may beare: These meanes (by Gods blessing) will slay these lusts, and empty the heart of such ill desires, and preserve our soules and bodies pure and vndefiled. But if that all these meanes being vsed faithfully, these lusts wil not yet be so overcome, but still arise and still ouer burden the heart, and set it on fire with ill desires, and the flesh will not be tamed, then one must seeke the remedie of mariage, and pray to God to giue him a meet yoake-fellow; and then we may look that God wil certainly heare our requests. For, when we haue done our indeuour to beat down our flesh, and yet cannot so overcome it, but that we stand in need of an helpe this way, then God hath called vs to the estate of matrimonie; and as he hath giuen vs a calling, so we may hope that he will giue vs such a one, as shal be a comforter to vs, and an helper both for this life, and the life to come. And so much for the inward breach.

Outward
breach of this
commanda-
ment.

Adulterie.

Prou. 2. 17.

The outward breach of this Commandement hath many branches. But the chiefe are comprehended by the Apostle. Gal. 5, 19. where hee saith, *The fruits of flesh are adultery, fornication, vncleannesse, wantonnesse.* These are the chiefe outward breaches of this Commandement. And first, for adulterie: That is committed, when the parties offending are either married or contracted: for, if he be either ioyned by mariage or contract, that commits the act, then it is adultery. This is a very high breach of this Commandement, because they *breake the covenant of God*. For, when they come together in either of these knots, they bind themselves by covenant not onelie one with another, but to God himselfe (that hath appointed the ordinance) that they will faithfully and trulie keepe their fidelity one to the other: and therefore if they deale vnchastly, it is not only vniustly done in regard of themselves, but they forfeit their bond to God, euen to the hazard.

hazard of their saluation, and prouoke his curse, both on the soule and bodie. And this exceedingly aggrauates the sinne of adulterers, That hauing come in the sight of God, and before Men and Angels, to make a couenant, and there also in the face, and by the voice of the congregation, craued a blessing of God vpon their proceedings, they abuse God, Angeles, men and all, by breaking their couenant in polluting their bodies, directly contrary to the solemne vow which they made vnto the Lord.

But, how grieuous, and vile a thing this is, the ill effects that follow of it doe declare. The first is set downe, Prou.

5. 11. *It consumes the flesh and the bodie.* It is a fire in the bones, it breeds fretting and incurable diseases: that, as the sinne makes one lothsome in the sight of God, so the plague may make him lothsome in the sight of men. If one bee so audacious as to breake this couenant of God: though men forbear to inflict that death vpon him, which by Gods holy Law is due vnto him (for by the law of God the adulterer is as guiltie of death as the wilfull murderer) yet God meetes with him, and by filthie diseases brings him to his deserued end. Secondly, Prou. 6. 26. the holy Ghost saith, it brings one to a morsell of bread, that is, to extreame pouertie. And so Iobe 31. 12 saith of this sinne, *That this is a fire which denoures to destruction and which will roote out all our increase:* this will make spoile and hauocke of all that a man hath. Thirdlie, it consumes not onely the goods and bodie, but there is a further consumption then all this; hee that doth it, destroies his owne soule, as *Salomon* saith, Pro. 6. 32. Fourthly, he gets a perpetuall blot to his name, Prou. 6. 33. that he shall neuer bee able to put away, vnlesse he doe truly repent, and so get it washed away by the blood of Christ, which onely wil make all cleane. But else he shall haue alwaies a shamefull name, and an ill report. All the braue apparrell, all the bribing and colouring in the world, will not couer this blot of the name and estimation. For, he is a needlesse theefe, not stealing for necessitie, but of presumption, and therefore deserves no pitie. Wee see, that if a theefe vpon necessitie, as it seemeth to him (though indeed no necessitie should make a

The fruites of
adulterie.

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man sinne) doe filch or steale from his neighbours, men shew some kind of mercie, and doe not altogether so much abhorre it: but when one hath the remedie, and hath professed his thankfulnessse to God for his helpe by mariage, and yet notwithstanding all the good meanes to the contrarie, will breake his couenant, hee is a needlesse theefe, hee shall find no mercie, but hee destroies his soule, and makes his name to stinke among men. Fifthly, he that doth commit adulterie, doth not onely destroy his owne soule, but hee doth what he can to destroy anothers soule also, and so to kill two at once: and in this regard this sinne is worse then either theft or murder. For if a theefe should strip a man of of all hee had, and (besides that) take way his life also, the man so wronged, were not one whit the worse man for all this, but his soule might goe to heauen, as well as if he had died in his bed: but he or she, that enticeth another to commit adultery, robs the partie of saluation, so farre as in them lies. For little doe these allurers know, whether euer the other shall repent, or be conuerted from this sinne. For this is such a wound, as, no Physitian can lay his hand to heale it, but the holy Ghost; no medicine can cure it, but the blood of the Sonne of God. This is not to spoile his body of wealth and health only, but euen the soule of life and grace: and this is the most grievous spoile, and dangerous that can be committed. For, though one should hurt and wound another: yet there were hope that one might finde some skilfull Chirurgion to make all whole againe: but he that hath stricken so deeply into the soule and conscience, and hath kindled the fire of Gods vengeance in the heart, how knowes he whether this shall euer be healed? And what a fearefull thing is it to bee an instrument to draw another into hel, and to incurable and endlesse miserie?

Adulterers
are wicked
theeves.

Lastlie, besides all this, an adulterrer is a theefe, by intruding his child into another mans possession. For, what greater wrong or indignitie can bee offered to a man, then to haue his patrimonie, and all his labours left to a bastard, the seed of his mortall enemy? For of all men in the world hee would be most ynwilling, (if hee knew of it) to bestow
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it on him : much rather would he giue it to a stranger whom hee neuer knew before, then to one that had so shamefully abused him; and could better finde in his heart to leaue his goods vnto a vagarant begger, then to that bastard, whom vnwittingly now hee feedes and cloathes, and who shall enioy all his labour. Thus much for the cursed effects of adulterie.

Now the vse that we must make of this, is, That sith it is so foule a sin, and yet our nature is subiect to fall into it (as *Dauid*, after many corrections and humiliations, after many miseries and benefits, when hee was somewhat growne in yeeres, and had the remedie also, yea and as the corruption of those times was, had many wiues, yet committed this sinne) it should mooue vs to vse those meanes and preseruatiues that may keepe vs from it. For, if *Dauid* did fall into it to his great woe, and to some blotting also and blemishing of his name, then we must not be secure and thinke our selues safe.

Now the meanes to make a man liue chastly in mariage, are these. First, if there haue been any fornication before marriage, know that this is a secret poison that lurkes within, and if it be not staied, it will breake out to adultrie. Therefore that fire must be quenched by true repentance, and so it shall neuer flame out into further mischiese, else it will certainly haue his vent : an old fornicator will bee a new adulterer. I meane by an old fornicator, such a one, as hath committed fornication before mariage, without repentance: for he hath a wilde fire within, and will not keepe within long, but will make him burne in lust, as fast as before. And it may bee said of him, as God said to *Caine*, thy sinne lies at the doore; so his old sinne lies at the doore ready to catch him : yea, it will let him haue no peace, but lies in wait, hunts and pursues him, and meetes him at euery turne, till it hath brought him to nought, vnlesse he by repentance first bring it to nought.

This then must bee the first care, if one hath been a fornicator, to repent for that. And though one haue not offended this way, yet hee must keepe and obserue this second rule : Euerie married person must labour for pure and seruient

Meanes to
make vs liue
chastly in marriage.

Loue be-
tweene yoak-
fellows in

mariage, pre-
serues their
chastitie.

uent loue to his yoake-fellow, as Pron. 5. 18. hee willes men not to follow after the strange woman. But how shall I chuse? he sheweth in the 18. verse: *Reioyce in the wife of thy youth, and delight in her loue continuallie.* If married persons get seruant and pure loue one to the other, this will keepe them safe. For it is not hauing of a wife, but the louing of her, that makes a man liue chastlie: and it is not the hauing, but the louing of a husband that preserues a woman from whoredome. But if she haue him, and yet hate him, and despise him, she is in danger every day to be defiled. Feruent loue then must be sought for. Not such as flesh can yeeld; for the nature of flesh is, as to be violent before mariage, so to be ready after to find occasions of iarres and dislikes: but pure loue is a gift of God, & a spark that comes from heauen, and hath this vertue to make a man liue chastly. But now if one wil say, surely I wil neuer be an adulterer, yet for al that cares not for his own wife, but contemnes & despiseth her, he hath no warrant to say so: nay, he takes the next way to bring himselfe into the snares of adulterie, by this first breach of a most principall duty of mariage, in that he doth not loue his wife.

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Loue to Gods
word pre-
serues cha-
stie.

Another meanes to auoid adulterie, is set downe in Preu. 2. 16. *If knowledge enter into thine heart, and wisdom delight thy soule, then shall it keepe thee from the strange woman, that flattereth with her lips.* To delight then and reioyce in the pure word of God, and to embrace it in ones heart, this will so satisfie the mind, and content the soule with sweet comfort and delight, as that one shal not need to follow the impure and soule pleasures of the flesh, that are contrarie to God and his word. But if wisdom enter not into thine heart, lust will: and if a man find no reioycing nor pleasure in the word of God, hee is in continuall danger to seeke pleasure in these fleshly and damnable lusts, that fight against God, and against his owne soule. For no man can liue without his delight; and though it breake not out straight to the maine sin of adulterie, yet it will begin with other vanities; and not cease, til it hath drawne one through many idle and foolish delights: and at length leaue him wallowing in this filthie and lothsome pleasure. For, hee that is not refreshed with
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some pure and holy delights, will surely be caried headlong to some vngodly pleasures.

Thirdly, will wee be kept from this foule and monstrous sin? then we must mark the rule of Salomon, Eccles. 7. 28. *I find more bitter then death, the woman, whose heart is as nets and snares, and her hands, as bands: He that is good before God, shall be deliuered from her, but the sinner shall be taken by her.* Hee shewes how one may escape the leaud woman, and keepe himselfe free from her snares; namely, be a good man, walke religiously and keepe peace with God, else he is in continual danger to be taken. He shewes, why God suffers filthy strumpets and harlots to liue vpon the earth; namely, that they may be a iaile or prison to wicked sinners, and chaines, wherein to hamper all vngodly persons: they be as fowlers to catch hypocrites, that haue not the true feare of God; that those that be hatefull to God for other sinnes, may be made hateful to men for this sinne. For when men prouoke God by sinnes that hee hates as much, but bee lesse subiect to disgrace amongst men, then he giues them vp to those sinnes, that may shame them, and bring them into contempt before the world. And it is not as most men say, Alas, he was an honest man, till hee slipt into this fault. No: had he been honest before, God would not haue deliuered him vp to the power of this vile sinne now: But because he was wicked before, therefore God punisheth sinne with sin, that his inward wickednesse might appeare to his greater disgrace: he hath liued irreligiouslie in the first table, and now God in vengeance giues him ouer, to liue vnrighteously in the second. These be the meanes then to keepe one pure namely, an vpright life; that one liue in no other sinne that breakes off peace betwixt God and him; and to take delight in the word of God; and vse all good meanes to get a pure and seruent loue to the yolk-fellow, and to purge out by godly sorrow that venime of fornication, if any haue been committed before, that else would infect the heart with adulterie. For mariage cannot kill former lust, onely repentance can doe that: and mariage is an helpe to a penitent man, to preserue his chasticie for the time to come.

A good man shall be preserved from vncleannesse.

Prou. 12. 14.

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But now, if one haue fallen into adulterie, and broken the covenant of God, there is no way for him but onely one; euen to confesse his filthie sinne, and bee grieued, and iudge himselfe for it, and then to lay hold on the merits of Christ Iesus, and to craue Gods mercie; knowing that hee can as easily forgieue, and the blood of Christ can as easily wash away adulterie in the highest degree (so the person be penitent) as the least spot of wantonnesse. So much for the first outward breach, *viz.* Adulterie. The next followeth, and that is called Fornication: that is, when single persons commit the filthie act.

1. Cor. 6. 10. 11.

The second
outward
breach is for-
nication.

And this, howsoever it bee not so grieuous as the former, because it doth not break the covenant of God, mentioned, Pro. 2, 17. and is not punishable with bodily death, yet it is a fearefull sinne liable to the curse of God and damnation, For so it is said, 1. Cor. 6. 9. *No Fornicator shall enter into the Kingdome of beauen.* It is such a sin as shuts one out of Gods Kingdome, and casts him downe headlong to hell, and the euerlasting vengeance of God. And the ill effects of adultery asorenamed, namely a diseased bodie, a poore estate, a blemished name, and damned soule, and the drawing and murdering of anothers soule doe agree to this sinne also. Oh, but they wil merrie the partie, and so al shal be wel, and they will make an amends: But this cannot make an amends, for nothing can wash way the pollution of the soule, but the blood of Christ. But if you doe marrie the partie, why will you giue the first frutes to the flesh and the diuell, and the refuse to God? it is a shamefull thing to serue sinne with the chiefe of his strength and God with the remainder. How can they looke for a blessed proceeding from so soule a beginning? why will hee doe so much wrong to his first borne, to make him base begotten, and his posteritie a bastardly generation? Why will they beget a continuall sorrow to themselves, that they should not bee able to looke vpon their child, without blushing, and cannot se the fruit of their body, but they must look on the fruits of their sin, and behold a witnesse before them of their owne filthines and disobedience to God? Or, if hee purpose not to marrie her that doth
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this, why doth he rob her of her virginie, and make her unfit for any other else? Therefore this is a foule sin, and dangerous. For, vnlesse it be repented of soundly, fornication before marriage makes a plaine and high way for adulterie after marriage, and for much miserie in this life, and euerlasting shame and torment in the world to come.

The remedies
against adul-
terie, serue also
against forni-
cations.

Reuel. 21. 8.

Vncleannes,
the third out-
ward breach.

The third outward breach of this Commandement followes. And that is vncleannesse: which is either vnnatural, or naturall. Vnnaturall, with others, as Sodomie practised of the Sodomites, condemned, Rom. 1. 27. when *man with man worketh wickednes, woman with woman commit villany*, or else that beastly sinne, when men mingle themselves with beasts. These nature abhorres, and they be commonly punishments of some other horrible wickednes, & follow a very prophane and dead heart, and are farre worse and more horrible then adulterie. The other kinde of vnnaturall vncleannesse is by ones selfe. For one, by himselfe alone, may defile his owne bodie in most filthie sort: which though it bee most secret from man, yet it is abominable before God, and often God brings it to light, by punishing those, which haue vsed it, with terrour of conscience, and horrible feare in their mind, or else with frenzie, and madnesse. These punishments haue often fallen vpon the practisers of this sin, and then all goes abroad, then they lay open and vomit out all their shame, and howsoeuer they seemed chaste and pure before, yet now their filthinesse is brought to light. The second vncleannesse is betweene married people, either in their entrance into marriage, or else in their proceeding and vse of it. The vncleannesse in the entrance, is either if one marrie another of a contrarie religion: as a professor and a Christian to wed an Atheist, or a Papist; their whole life so led, till repentance and conuersion come, is vncleane and vnholie in the eyes of God. And therefore in *Ezra*, those that had so married, were constrained by God to put away both their wiues and children as vncleane persons, and vnmeet plants to grow in a Christian family. Also if those marrie together, that be within the degrees of consanguinitie, or affinitie forbidden, they may cloake and shift as long as they will, but they shal neuer shift off

Naturall vn-
cleannesse.

Ezra. 10. 3.

off the reproch and condemnation of being vncleane persons before God, sith they marrie without the warrant, yea contrarie to the commandement of God. Also those that marrie without consent of parents, their mariage is vnholie, and life vncleane, till they bee reconciled to God by repentance, and to their parents by submission. These be the pollutions in the entrance into the estate of mariage. In the vse of it, vncleannes is committed.

Leuit. 18. 19.

24. 25.

Leuit. 20. 18.

Ezek. 22. 10.

First, in comming together at vnseasonable times: this was a cause that made the land of Canaan vomit out her inhabitants; because they had no regard to obserue lawfull times, but came together then when God and nature required that they should forbear the mariage bed, and keepe themselves asunder. Now if the Lord did so fearefully plague these heathen people for this vncleannes, which onely had the law of nature to guide them: how much more are they in danger of his heauie wrath, that haue been forewarned to auoid this sin by his iudgements executed, both on the Gentiles and on the Iewes, and also by his written word? And this was to be punished with death in both parties, in the old law; because by reason of the time and manner of separation it might then bee more easily discerned. Also in mariage one may deale vncleanly by excessse, vnlesse hee carefullie strue and pray for temperance and moderation. For as a man may bee a wicked drunkard with his owne drinke, and a glutton, by excesssiue deuouring of his owne meate: so likewise one may be vncleane in the immoderate vse of the mariage bed. And this sinne, though the hand of the Magistrate cannot punish it, yet Gods hand often finds it out, and the children diuers times proue monstrous, and mishapen, and leprous, or idiots, or else very vngodly and stubborne. And thus God meetes with these secret sinnes by iudgement, when men will not bee carefull to auoide them, or to meete with them by repentance, when they are fallen into them.

The last breach in this Commandement, is in wantonnesse: which is the preparation and foundation for all the former; consisting either in things belonging to the bodie

or

or the bodie it selfe. Wantonnesse in things belonging to the bodie, is shewed in costly apparell. Not that there should not bee things fitting the estate, and that there were not a diuersitie of degrees to be regarded: but in no estate or degree may one be so excessive, as to forget holinesse and Christian sobriety. None should bestow so much time in trimming of the bodie, as hee can haue no time for trimming of his soule.

Secondly, in strange apparell: as in Zeph. i. 8. the Princes, Wantonnesse the Kings Children are rebuked, for that (hauing more mo- in apparell. ney and maintenance then their neighbours) they did not bestow it in doing any worke of mercie to the poore, or providing any thing of profit for the Common-wealth, but only in setting out themselues by new fashions, that no new tricke or foolish deuice could come vp, but presently they must haue it. Yea, they neuer thought themselues well, vntill they were beginners of some new-fangled inuentions, concerning their attire, that other folkes might looke at them, and lust after them. And this kinde of persons, how euer they seeme fine in their owne eies, yet they be filthy in Gods eies. Also in excessive diet, when we keepe no good measure Wantonnesse in meate and drinke. For one cannot lay on more sewell, but in diet. hee shall haue a greater flame. So stuffing ones selfe with meate and drink, will make the heart more outrageous in all euill lusts. As the Prophet saith, *They rise vp full, and then they neighed after their neighbours wines, as a fedde horse after his mate*: this is a homely comparison; yet the holy Ghost vseth it, to make the sinne more loathsome. Also, in excessive slee- VWantonnesse pineesse and sluggishnesse; when a man liues so, as neither in sleepe. the world, nor the place where he liues, shall be any whit the better for him, but hee spends his strength and his life in eating, drinking, and sleeping: abusing that time slothfullie, which God hath giuen him to do good, and get some knowledge of God, and assurance of his owne saluation. Such ma- Gal. 5. 19. ner of persons bee wantons, and by the Apostle, put in the VWantonnesse number of filthy persons, that shall not inherit eternall life. in abusing the parts of the bodie. Also in the body it selfe, and that is either in the parts or the whole. In the parts, as an eye full of lust, as Peter saith, *that 2. Pet. 2. 14. ceaseth*

ceaseth not to sinne. Though the bodie sometimes ceaseth for want of occasion, or for weakenesse, yet the eye is alwaies busied in vnchaste and wanton lookes. Also the tongue in vnchaste and wanton songs, and reading loue-bookes, of dalliance and filthinesse, which is a kinde of contemplatiue fornication. They that made them, be wantons, and so are those that reade them. So euery other gesture that stirs vp ones self, or any other, purposely to lust, that is wantonnesse: as the wiseman saith, that a wicked man makes a signe with his finger, and speakes with his eye.

Prou. 6. 13.

Wantonnesse
in abusing the
whole body.

The whole bodie is abused to wantonnesse in immodest dancing. For here euery part is abused to dalliance, the eye, the hand, the foote, and all, in meeting, in embracing and such like. All the action is nothing, but the profession of an vnchaste heart. Here is an artificiall grace, an artificiall pace, an artificiall countenance, and in euery part a wicked art is added to encrease the filthinesse; and if you call it a sport, it is a very dangerous sport to vse the bodie as an instrument of wantonnesse, and an inducement to fornication and adulterie.

Deut. 22. 5.

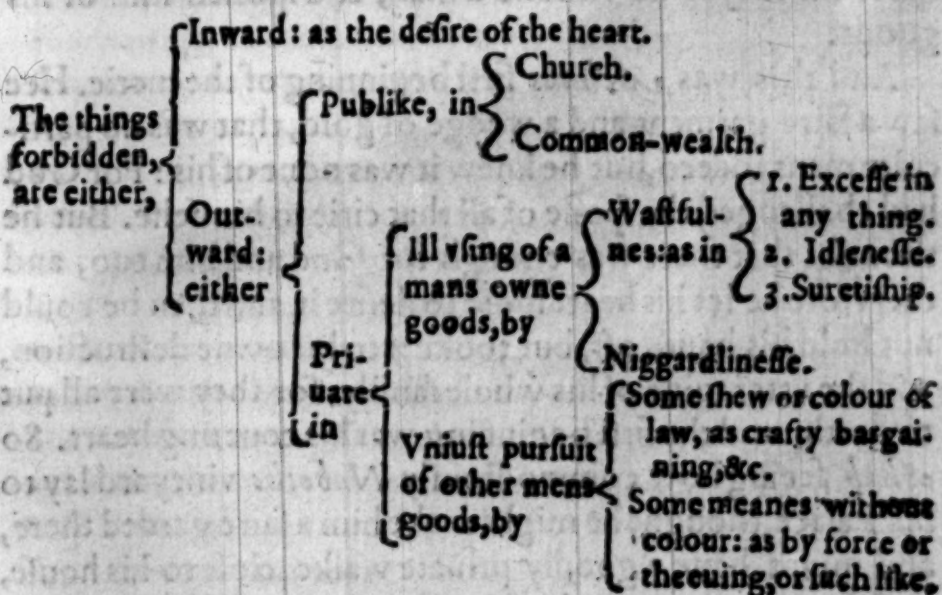
Those also haue offended in wantonnesse, that give themselves libertie to be present at, and see such things as be practises of wantonnesse, as stage-playes, which serue for nothing but to nourish filthinesse; and where they are most vsed, there filthinesse is most practised: where the man is cloathed with womens apparell, and that ordinarily is put in vse, which the Lord condemneth as an hainous abomination. This is a way to breede confusion of sexes, and it is a plaine belying of the sexe. Those then that haue thus hurt themselves, or others, must craue pardon, and repent; and those parents, that themselves in youth haue taken libertie this way, must restraîne their children: contrary to the common practise of impure parents, that haue themselves been old fornicatours and wantons, and now when they are spent, it doth them good, and makes their heart glad, to see their young children tread in their steps, and runne madding and skipping vp and downe, with all wanton and vnseemely behauour. This, howsoeuer men make but sport of it, yet God will

will not tolerate it: for if he cannot put vp the abuse of one member alone, to wantonnesse, he wil neuer endure that the whole body should bee thus abused. Thus much of the sequenth Commandement, concerning preserving our owne and others chastity: The next is, concerning goods, in the eighth Commandement, which is as followeth.

The eighth Commandement.

Exod. 20. 25. *Thou shalt not steale.*

The summe of it is, that we should not hurt our owne, or our neighbours estate: but, so farre as wee can, procure the good of both.



He inward breach of this commādemēt, is lusting after another mans goods in the heart, and a secret desire of that which is none of ours, though wee seeke not to get it wrongfully. For as in the former Commandement, the filthie concupis-
cence of the hart was counted adultery before God, though

To long after
our neigh-
bours goods,
is theft.

vncleane practises did not breake forth: so heere he that inwardly longeth after his neighbours goods, is a theefe before Gods iudgement seat, though hee stay his hand from taking of them. So in 2. Pet. 2. 14. hee (describing wicked men) saith; they haue *hearts exercised in conetousnesse*. Though they durst not giue such liberty to their hands, yet it was the occupation of their hearts, to be alwaies stealing, alwaies desiring that which was none of theirs. Euen as the thoughts and desires of Christians are busied in thinking of the life to come, and of their latter end, and how to glorifie God while they liue: so their desires and hearts were alwaies wandring and pursuing after another mans goods; this was all the exercise of their heart. So Micha. 2. 2. *They conet fields, and take them by force.*

First, the heart lusteth, then there is no stay, the violence of their lusts carries them headlong, and they cannot bee at quiet till they haue vndone a man, and spoiled him of his goods.

Iol. 7. 21.

And this was *Achans* first beginning of theeuerie. Hee saw a faire garment and a wedge of gold, that was no particular mans indeed, but he knew it was none of his: For God had challenged the spoile of all that citie to himselfe. But he thought that there was enough for God and him too, and therefore he let his heart loose to desire it, and then he could not hold his hands off, but tooke it to his owne destruction, and the vtter ruine of his whole family, for they were all put to death: and the first beginning was his coueting heart. So *Abab*, seeing how commodiously *Naboths* vineyard lay to his Palace, thought he might make him a faire garded there, and might haue a goodly priuate walke close to his house, and therefore hee would faine haue it. And thereupon hee sends for *Naboth*, and offers him some consideration for it; but *Naboth* knew that hee might not alienate his possession from himselfe, that God had giuen him; therefore hee saies him nay. But this desire was so importunate and earnest, that it would take no nay, and therefore hee was euen sicke with griefe and desire of that which was none of his. And then there was no way left, but *Naboth* must bee slaine, and by hooke

1. King. 21.

hooke or crooke *Ahab* must haue the vineyard, and so *Naboths* life and vineyard were both taken away: but so, that *Ahab* destroyed his owne family and posterity by this wicked couetousnesse.

The vse that we must make of this, is, that though we haue neuer done any man wrong in one pennie, yet we must repent for the wrong of the heart, and the secret desire of the soule, or else before God wee are culpable of the breach of this Commandement, and liable to the plague of God for it. Secondly, we must learne to restraine our desires, & repress the wandring lusts of our heart: for that which is a sinne to talke before men, is a sinne to wish before God; therefore we must bind our minds and senses to the good abearing. Now the way to expell this wicked and greedy couetousnesse of wealth, is to consider these two things: First, the small or no good that riches can doe them, that haue them. Secondly, the certaine hurt that the desire of them will bring. For the ground of couetousnes is this, that men haue a false and foolish imagination, that wealth will bring some happines; and if they had riches in good store, then they should be in good safety, and in an happy case. But that riches cannot make ones estate happy, it is proued in the Psal. 62. 10. 11. 12. *If riches encrease, set not thine heart upon them.* Hee would haue one let his hart be neuer a whit set on his wealth, and deeme himselfe nothing the better for the encrease of it. But is not one the better, and hath he not cause to be more glad when his purse is full of money; and his house stored with riches, then if he had neuer a farthing? No sure, not one iot. And he giues three reasons.

First, saith he, *God spake once or twice, and I heard it, Power belongeth vnto God.* This is the reason; Nothing hath any power to doe a man any good but God. Therefore, if hee haue all the wealth in the world, his wealth cannot help him, it cannot keepe away any iudgement, it cannot free him from death, nor from hell, but one may as soone goe to hell from wealth, as from want: the rich man may passe into torment as well as the veriest begger aliue. Nay, it cannot ward off one stroke of God from soule or body in this life, it can-

Couetous desires to be repented of.

Wandering desires must bee restrained.

Remedies against couetous desires.

Luk. 16. 13.

not keepe away sicknesse, nor the causes therof. If then they be so weake, that he who hath them, is nothing the nearer to any good, nor further from any euill; why should one either earnestly desire them, or greatly reioyce when he hath them? Secondly, *To thee O Lord belongeth mercy.* There is no mercy but in God, nor kindnesse but from God: and this that a man is kindly entreated, it is not from wealth, but from God, that puts loue into mens hearts. For if our waies be pleasing vnto God, he will make our enemies to become our friends, though we bee neuer so poore; and contrarily, if our waies displease him, he will make our friends, our foes, and those that owe vs most duty, and haue heretofore shewed most loue vnto vs, to be our most bitter enemies, and seeke our ouerthrow, though we be neuer so rich. As is to bee seene in *David*, when he had sinned against God, he raised vp his son against him, who notwithstanding his wealth and kingdom, sought his life and would haue killed him. Thirdly, *Thou O Lord rewardest euery one according to his works.* That is another reason, because God lookes to workes, not to wealth, when he comes to iudgement. As if he had said: most men dreame that it shall goe with them according to their goods & riches that they haue heaped vp. This were true indeed, if there were no God, or else an idle God, (as Epicures imagine) that sits asleepe in heauen, and cares not how things goe with men in the world: but if there bee a God that gouernes the world, that is awake, and hath the ordering of matters, then the question is, not what man hath, but what he hath done: not what riches, but what grace and goodnes he possesseth. For sin shall haue shame, and hee that is godly, mercifull and humble, shall haue glory and saluation.

Prou. 16. 7.

Prou. 21. 21.

Immoderate
desire of ri-
ches to be a-
uoided.

1. Tim. 1. 10.

Sith it is so, that riches are so little Profitable, or auailable, this must keepe out of our harts this sinfull desire of riches that cannot profit. Secondly, as it is sure that riches can doe vs no good of themselues: so we are sure that the desire of them will do vs much hurt: and as there is no helpe from hauing, so there is certaine danger from coueting. For in *Timothie*, the Apostle calleth it the root of all euill. Where this is, there sin aboundeth, there is no euill, that a man will abstaine

stained from, if it may procure his filthie lucre: hee will forbear nothing, that may further his gaine, neither will he do any good that seemeth contrary to his profit. Therefore the danger is great that accompanies couetousnesse, namely, the rushing into all kind of mischief and wickednesse, and the neglecting and omitting of euery thing that is good.

For it stayeth men from the chiefe meanes of saluation, and hindreth the working of these meanes in them. How it keeps men from the word and Sacrament, Christ shewes in the parable, Luk. 14. 18. Some had oxen & could not come, some had farmes and must bee excused; in generall, euery couetous man hath some pul-backe from religion: or if, happily, he sometimes overcome that let by much adoe, and step in at the Church dore, and set him downe before the Preacher, yet the holy Ghost sheweth how hee is occupied; speaking to *Ezekiel*, he saith that they sat down before him indeed: but though he was a man of rare gifts and very eloquent, yet their harts went after their couetousnesse. So that a couetous mans heart is in continuall trauel, though his bodie sit still; for his meditations and thoughts are euer moiling and rooting in the earth; so that he can giue no attention to the word, nor marke any thing that is spoken.

Ezech. 33. 31.

But yeeld, that sometimes a passion of attention come vpon him, admit that he can frame to giue eare to that which is spoken vnto him, yet all is fruitlesse, he gets no good; for the cares of this world, like thornes, choake the good seed of the word, that no fruit can come vp. And thus wee see what mischief a couetous heart brings, that no meanes of God can worke any good vpon such a man. These things therefore being wel weighed and pondered, will stay vs from the vain desires of these vanities, and foolish doting vpon these idle trifles, that a worldly man with so great paine doth hunt after. And thus much of the inward breach of this Commandement. Now followes the outward, which is either publike or priuate. Publike, as Church-robbery, which God himselfe findes fault withal in Malac. 3. 8. Where he chargeth them to haue robbed him; wherein (say they) *in tithes and offerings*, saith God. So that, to take to ones self, those things that God

Luk. 8. 14.

Church robbery.

Pro. 1. 10. 25.

hath appointed to religious vses, and for his seruice, that is, to rob and spoile God, of that which hee hath challenged to himselfe. And in the Prouerbs, *Salomon* saith, *It is abomination to deuour things sanctified*: that is, to conuert things sanctified and appointed for holy vses, vnto a mans priuate commodity; this is that which God abhorres. So for things pertaining to the Common-weale, that is another kind of publike robberie; when men, which haue the disposing and ordering of things that pertaine to the Common-weale, and are to bee vsed for the common good, will take them for themselves, and make a priuate gaine of them. This is a foule fault, and an high degree of theft, so much the more hainous because it is more general; and greater wrong, by how much it toucheth more, & because these be theeues in request, and robbers that are in credit, which deceiue those that trust them, and deale ill and vnfaithfully with them that put confidence in them, which doth much aggrauate their fault. For other kind of theeues as namely, they that take a purse by the way side, or that steale sheepe or oxen out of our grounds, or pull cloathes from the hedge, they deceiue no mans expectation, no man committeth any charge to them, nor looketh for better at their hands: but he that is false to those that are his friends, and relie vpon him, and vntrustie to those that trust him, this is a right *Iudas*; a theefe in a higher degree. These two are publike: now for priuate stealth.

How men rob
themselves.

First, in the abusing of our owne goods. For a man may be a grosse theefe in Gods account, though hee neuer touch pennie of any mans goods but his owne. For, as in the sixth Commandement, hee that killes himselfe and is cruell to his owne person, shall not bee exempted from the name and blame of a murtherer; and as in the seuenth Cominadement, a man may bee a filthie person, and a vile breaker of that Commandement in abusing his body himselfe alone: so in the eighth Commandement, he that abuseth his owne goods and robs himselfe, is no better then a theefe before God. Now men abuse their owne wealth two waies; by wastfulnessse and niggardlinesse, by vniust spending, and vniust sparing. This lauish spending and wastfulnessse hath many

many branches. First, excesse in diet, or apparell, in sports, or in building aboue that wee are able, and can well goe through withall. For excesse of diet in meate and drinke, the Wise man saith, Prou. 21. 17. *He that loues wine and oyle shal not be rich.* When a man is giuen to his appetite, and will too much please his tooth, when hee will fare aboue his ability, and so spend all in Summer, and keepe nothing for Winter; this man brings pouerty vpon himselfe, and robs his owne family. These men are among their companions and mates, tearmed good fellowes and esteemed as the only liberall and kind hearted men in the world; but God calles them theeues, and infidell theeues, yea worse then infidels, because they are vnfaithfull and vnnaturall to their owne families.

Also in apparell, if one run far beyond his compasse, and lauish, and lay out all that he can get, vpon his back, this man takes his owne purse from himselfe, running into such debt and danger, as that a theefe could not doe him halfe so much harme by cutting his purse, or taking it from him, as this prodigall humor of his doth, in setting out of himselfe in attire so farre beyond his place, calling and ability. This brings penurie and want, where God sends none. Therefore such a man can giue no good account of his stewardship, but must be content to come into the ranke, and receiue the reward of theeues and spoilers.

So of Gamesters, they are theeues whether they loose or winne. *He that loues pastime shall be a poore man,* hee beggers himselfe, when God requires no such matter at his hands, but would haue him husband his owne so thriftily, that hee might line comfortably of that portion which he giues him. what needeth he then put that to the fall of the lot, which God hath already put out of doubt? and so to conuey his goods to another by an vnlawfull meanes. Oh but hee is a gainer sometimes. Then he is a theefe also in that respect. For he should not couet that which is another mans money or wealth, much lesse should he take it, and keepe it, hauing no better right vnto it. Who hath appointed such kind of trafficke or exchange, where the one partie must receiue no

competent and answerable recompence for his good? God hath appointed no such manner of getting: and what is gotten by this meanes, God hath branded it with a curse: and no word of God, no man of God, or seruant of God, can giue any allowance, or promise any blessing vpon this kind of gaine. So that, hauing no warrant for getting, no comfort in vsing, no promise of blessing in the possessing of such goods, how can he free himselfe from the imputation of vnlawfull getting? And though this bee a more common and receiued, yet it is a wicked and condemned theft. Likewise, the great expences vpon hawkes and hounds, and other immoderate charges, vpon needlesse pleasures: is not this to impouerish the family, to restraine our selues from mercy, and to giue the childrens bread to dogs? quite contrary to the commandement of our Sauour Christ. And though they say, they haue enough for both, yet they cannot but giue lesse to one, because they bestow so much vpon the other; and they should not bestow that vpon vnprofitable beasts, that they might better bestow vpon Christian men.

Math. 14. 26.

This then will be an ill answer, when they shall come before God, to giue an account how they haue glorified him, by the vsing and disposing of those goods, which hee hath committed to their trust. I say, when they must come to answer to this question, How haue you spent your wealth? Why, this vpon my taste; this, to please mine eye; this, to delight mine eares, and so much vpon other delights. But what haue you giuen to God, or laid out to his glory? When I had any spare money, I gaue now and then a pennie to the poore. Is not this to giue the bread to the dogges, and crummes to the children? as indeed most men doe: the full streame and freeness of their liberality, runnes to serue their lust: but the sparing gifts, and niggardly reffuse, is all that God shall haue. And all these robbe and cousten themselves, and though they imagine to get mountaines of pleasure, yet the end shall be paine. He that loues wine and oyle, and he that loues pastime, what is his doome, and what sentence hath God set downe? he shall be a needy person, and liue in want. Pouerty is the best end, and easiest punishment of

Prou. 21. 17.

of his wastfulness in meate, drinke, apparell and pastime.

Another kind of wastfulness is by idleness. An idle person is a theefe, *He puts his hand into his bosome, and eats up his owne flesh.* Hee consumes himselfe, and is a waster of himselfe, *the idle person shall be clothed with rags.* If one should haue such a companion, as when he came to him should find him sufficiently furnished with reasonable store of goods, to maintaine himselfe; but by that time they had for a while kept company, should strip him out of all, make him goe in a ragged coate, and leaue nothing behind him, but want and misery, would not one thinke this was but a cousoning and theeuish companion? But so it stands with idleness. If that it keepe one company a while, and he will entertaine this guest into his house, it will make a speedie riddance of all, set him bare in apparell, and base in account, and fill an house full of distresse and calamity, that was found full of wealth and prosperity. And in truth, experience shewes this among vs daily, that if a man be left well, of sufficient wealth to maintaine himselfe in good sort; let him but giue harbour to idleness, and all flies away, it goes to wracke, and by little and little like a moath it consumes away his great wealth, and makes him no better then a begger, before it hath done with him, vnlesse he shake it off betimes.

And true it is that *Salomon* saith, *His pouerty comes like an armed man.* Idle persons bee pouerties prisoners. If they haue no calling to settle themselues in, pouerty hath a calling to arrest them. And if they can take vp themselues in no lawfull businesse, pouerty comes with commission to take them vp; and will not be put backe, it comes armed, it will preuaile. So that an idle man is a theefe to himselfe; hee doe that to himselfe, that if another should doe it, all men would take heed of him for a notorious stealer. And besides, *2. Thes. 3. 12.* he condemneth such as walke inordinately, and bids them labour with their hands, and not be idle, that they may eate their owne bread? as if hee had said, Hee that doth nothing, hath right to nothing, hee hath no bread of his owne to eate. Hee putteth stollen meate into his mouth euery bit he eates. He cannot say, Lord giue me this day my daily

Idle persons
are theeuers.
Eccle. 4. 5.

Prou. 23. 21.

Prou. 24. 34.

Ephes. 4. 28.

2. Thes. 3. 12.

daily bread; for it is none of his, because hee neuer earned it. God will haue him doe something, afore he haue any thing. God indeed allowes lawfull recreation, but hee will haue it to fit vs for our calling, not to hinder vs from it. And why doe we account any man a theefe, but because he takes that which he hath no right vnto? And why then is not an idle man a theefe? for he takes his food and raiment, and other commodities, hauing neither title nor interest in them. They be Gods, and God hath mad no such couenant that hee shall haue them without doing seruice to him: but when he leaues his calling, he loseth his right and title, hee liues of anothers goods, and shall answere for it as a theefe.

Vnaduised
suretiship is
theft.

A third thing, wherein one plaies the theefe in his owne goods, is, by rash and hurtfull suretiship. For *Salomon* names idlenesse and suretiship, as two sinnes, that men make little account of: but God doth marke them, and esteemes them as foule faults. For this suretiship, howsoeuer men thinke it comes from a kind nature, and a louing disposition, that they would be willing to doe good to any, yet it is nothing so, it proceeds from a great measure of foolishnes. For true kindnes begins at home: and loue (if it be true loue) will do most, where it owes most. But this is a foolish kindnes, when one vnder the shew of mercy to another) will vndoe himselfe, his wife and children. This is not meant, but that in some cases man may and ought to bee surety: and this is a dutie to bee performed; but with a good calling, and according to ones ability, that he break not his owne backe with bearing another mans burthen. Therefore in suretiship keepe these two rules. First, look what kind of man he is, that you would pawne your credit for. A man must not doe this (hand ouer head) for euery one that will aske, but only for such, as hee is bound vnto, by some bond of duty, either for religion and charity; or else for some knot of friendship or kindred: else, if one be so carelesse to be surety he cares not for whom, *Salomon* bidstake his coate, pitie him not, let him feelee the smart of his foolish and sinfull rashnes. Secondly, for whomsoeuer it be, goe not aboue your ability, promise not for so much as might hurt your family, and impaire your estate, if it must be

Rules in sure-
tiship.

Prou. 23. 73.

be taken from you. For he that is surety, bindes himselfe to pay, if the principall faile. And if hee purpose not to doe it, or cannot performe it, this is a meere dissembling, and plaine wrong to the creditor. And how can it bee counted better then a lie, when hee promiseth to doe that, which hee neither can performe though hee would, nor purposeth to performe though he could? If any one therefore haue offended this way, let him know and confesse, that it was his rashnes and follie, and then his best way is, to repent and craue pardon of God, and beseech him to make a supply of his wants. But so long as he continues these speeches: Oh, I was deceived, I meant well, I did it of good will, he hath dealt ill with mee; so long (I say) as one laies the fault vpon another thus, and posites it from himselfe, so long hee is farre from repentance, and as farre from comfort; the crosse and curse doe both remaine vpon him as yet. That is not the way, To lay it vpon another, and to say, it was long of his vnfaithfulness, and ill dealing with mee: nay, it was long of your owne vnthankfulness, and ill dealing with your familie: It was long of your indiscretion, that you did not take aduice vpon the matter, craue assistance at Gods hand, and aske counsell of his word, and of his seruants. If you had taken this course, which is the right course, you had been safe: but now that you are fallen, the best way is not to lie crying, and exclaiming against him, that was an occasion of your fall, but seeke how to rise vp againe, take the right physicke, and go to the right Physitian. God is the Physitian: and true repentance, and heartie prayer for helpe, is the right medicine: and if one vse these meanes, they shall finde helpe, the hurt is cured. Thus much for wastfulness: the next is niggardlines. A base, couetous, needy, and euil eye, when one cannot find in his heart to take his part of the things that God hath bestowed on him; but starue, pinch, and rob himselfe of the vse of that, which hee hath in his owne keeping; this is as bad, as if he should doe the same to another: all is one to bring pouerty vpon another by wronging him, and to bring a needlesse need vpon himselfe by wronging himselfe. It is a most miserable and base thing for one to reſtraine himselfe of

A miserable
man is a theefe
to himselfe.

of his lawfull liberty in meate, drinke, apparell, and honest recreation, where God hath not abridged him. This sinne the Wise man sets forth. Eccles. 2. 26. Where hee speaks of two sorts of people. The one, which God loues, and to those he giues not only riches and abundance of al things, but also the right and ioyfull vse of the same, that they shall bee able with comfort to take their part of that, which God hath giuen them. But there is another kind of people, whom God hates. They shall haue paine to gather and heape wealth, which must bee bestowed vpon those which bee holy and good in Gods sight. God hath certain enemies in the world, vpon whom he purposeth to be auenged in this life: and how will he plague them? This shall bee their curse, hee will appoint them to be slaues and drudges, and to lay vp wealth in great store; but they shal want a liberall and a good vse, they shall carke and care, and struggle and stroue for earth, a great deale more then Gods children can do for heauen: and when they haue been at all this labour, and spent themselves in this miserable toile, they shall see no good day, nor haue one houre of comfort, another must enioy all.

Likewise in Eccles. 6. 1. *Salomon* speaks of the same sin, he calleth it *an euill sicknesse, a plague of the soule, and a pestilence of the conscience.* And yet it is very common among men, that hauing goods and wealth enough to serue the husband and wife, so as they might spend their daies cheerfully together, and to suffice the parents to reioyce with their children, and Gouvernours to liue quietly among and with their seruants, if they had a heart to take their part; yet through the vnsatiableness of their lusts, there are such feares, such cares, such wishing, such desiring, such wrestling, such wrangling with wife, and chafing with seruants, that it is a house of disquietnesse and vexation, and in the midst of all outward meanes of comfort, they liue all without comfort. This is a sick family, this house is infected with the plague of God, and that vpon the heart. This is a most miserable and grievous disease. Therefore we must all learne to beware of this basenes, which is ordinary with men of most ability. Of all in the parish, you shal haue the come seldome to Church vpon

vpon the Sabbath daies, no more then needs they must; but vpon the weeke day not at all. And if you aske them what is the reason, why can you find no leisure to come to heare Gods word, and to seeke the means of your saluation on the weeke daies? Alas, we haue such a deale of busines, so much trouble, as that we cannot dispatch it in any time, wee must needs follow our calling, and see to our household: and thus commonly it is seen, that those which haue most liuing, haue most paine & vexation, al lies vpon themselues, and al must come through their owne hands. They haue no seruants, or too few to helpe them, and they must needs looke to it. But who puts them to all this trouble, who laies such a burthen vpon them? Surely, this it is, that either they be so miserable, and straight handed, that they will not lay out any thing to hire helpe, or else if they do entertaine a seruant, they punish him so miserably in his diet, & deale so deceitfully with him in his wages, or oppresse and ouercharge him so cruelly with labour, as that he that hath had experience of them one year, will not bee perswaded to liue with them the second. And thus they punish themselues with their owne vnbeleefe, and wretched niggardlinesse, where God laid no outward necessity vpon them. This, men commonly call good husbandry, and thrift, for a man to weare out and waste himselfe with immoderate trauell, and to pinch and starue his household, by miserable sparing: but it is plaine theft in the sight of God, for one to spend himselfe, and pull a want vpon himselfe, when he may liue in plenty. Gods marks be found vpon him for a wicked man, and a cursed sinner, when hee hath much, but can vse nothing: that he which hath a very small portion, may liue more comfortably, sleepe more quietly, pray more cheerefully, and sing Psalmes with a greater ioy then hee that hath so much abundance, as nothing hurts him, but too much.

These therefore, that bee such miserable bond-slaves to lucre and couetousnesse, as that they be as much at the command of gaine, both for their bodie and their sleepe, and euery other thing, as the Saints of God be vnto Christ Iesus: Let them repent of their theuerie, and not bragge of their honesty,

Eccles. 4. 8.

honestie, and say, they will defie him that will call them theeves, for then they must defie God: for he will tell them they bee theeves, that will not thankfully vse his benefits, but defraud and starue themselues. It is vnnaturall in the body, for one member to vsurpe the office of another: as the foot to do the work of the hand, or the hand to carry the bodie. For the body hath seuerall parts, and euery one hath his proper vse that is fittest for it selfe: and so in the familie, the husband and wife haue both their special duties, and there is imploiment also for seruants meet for them. And therefore their course is most absurd, and hurtfull euery way, that are so couetous and suspicious, as that they will haue all to goe through their own hands; as though nothing could be well done, vnlesse it were of their owne doing. And by this immoderate toile, they so spend their strength, and spirits, that they distemper themselues, and disquiet and disorder all the household. This misdeeming of others and ouercharging of himselfe, is a grieuous sinne: and vnlesse they repent for it, as they haue been troublesome here, so God most fearefully will trouble them at the day of iudgement. Thus much for theft in a mans owne goods. Now for theft in others.

Theft in other
mens goods
by colour of
law.

And first of that which is done with some colour of law, and semblable shew of equitie and right. Howsoeuer it be more smoothly and cunningly conueied, yet it is as bad and damnable a sinne, as the other that is done more openly. For in other matters, Art and skill makes a thing better: but this makes sinne farre worse. And therefore the diuell is the most abominable sinner of all, because hee is the most subtile and artificiall sinner of all. This kind of deceiuing vnder colour of law, and vnder shew of equall bargaining, to deale craftily, and against conscience, is horrible theft before God. And this is forbidden, 1. Thes. 4. 6. *That no man defraud or oppresse another: for God is an auenger of all such things.*

Fraudulent
theft.

1. Thes. 4. 6.

The Apostle condemnes this circumuenting and politike fetching ouer ones brother in vnequall matches. Yea, but some will say, May not I make the most of mine owne, and seeke my best aduantage? If he be hurt it is not my fault, but his own: he should haue had more wit. But this will not be a good

good answere to God, saith the Apostle: hee will tell you, that you should haue had more loue, hee is auenger of all these things, and will plague those that will gripe and pinch their neighbours, farre otherwise then themselves would be dealt withall in the like cases. So James 5.4. bids such *howle and weepe: for the cry of those labourers, (whose hire they had kept backe by fraud) is come into the eares of God.* Else they might haue said, What reason haue you to threaten vs thus, or they to crie against vs, or to hold themselves discontented, what wrong haue we done them? Wee require no more then our bargaine, and our couenant, wee agreed for all that we aske, and what iniurie is that? It may be so, saith the Apostle: but your agreement was deceitfull, you kept backe by fraud, you made a coufoning and a craftie bargain, you plaid vpon your neighbours simplicity, and abused his plainnesse, you saw more then he did, and knew the inconuenience better then he could, you wrapt him in by craft; you feared him by great words, that he durst not but yeeld; or you got him in by faire promises, hee looked to bee better vsed, and to haue some recompence in another thing, in lieu of the seruice you receiued from him. This catching men by fraud; and hunting them with nets, is a crying sinne, and will let God haue no rest, till hee take vengeance vpon those that vse it. And thus *Ahab* got *Naboths* vineyard, Hee would faine haue it from him, and would not take it from him by plaine and open violence, for feare of the speech of people, and infamie in the world: but yet he was content to let *Iezabel* haue hissing, and shee endites a very colourable and hypocritical letter, to this effect, as if she had said; there is an ill report of a fowle fault done among you, that *Naboth* should be a. blasphemer of Gods Maiefty, and a wicked traitour against his Prince: but, for feare lest vpon vniust accusations hee should bee vniustly condemned, a iudiciall proceeding must bee taken; and lest any thing should bee done without aduice and good counsell, a Fast must bee proclaimed; and the people must bee gathered together, and there with fasting and prayer the thing must bee tried orderly, and in good form of law. For good *Ahab* and *Iezabel* were loth

to

to doe any wrong, or to iudge one vpon a false surmise and rumour: therefore, that the truth might appeare, let the Elders of the citie search out the matter, and find the truth in equall manner, let the accusers come face to face, and so they did, and there were men at hand suborned to forswear themselves. And now, sith that all things were so plaine and euident, and matters went so cleare against him, alas, they were sory: but they could not chuse but deale indifferently: and according to the law, *Naboth* must haue that punishment that his foule fact had deserued, he must forfeit his life and goods to the King. And thus *Ahab* got the vineyard. Heere (we see) was daubing and painting with faire shewes, and goodly words; equity, conscience, and religion pretended, and all to carrie out shamefull murder and theft: but did this make their case any whit the better? Nay, this made it far more abominable in Gods sight.

Against enclosers.

So amongst vs, cruell inclosers, that set themselves to vnpeople the land, and weaken the strength of the Country, by ioyning house to house, and land to land (indeed for houses they doe not so much delight in ioyning house to house, as in pulling downe houses) but all the land they would (by their good will) get into their owne hands. These caterpillers what say they? Goodly words and faire pretenses you shall haue. O this will bee for the good of the common-weale, and of the inhabitants, this will preuent much strife and contention, when things be parted, and euery man knowes his owne, and they lie not in common thus; and besides, it will nourish wood, and such like. And thus vnder pretence of a common good, they bring to passe a common euill by getting all to themselves, and sweeping out men from the earth. These commonly be great theeues: but there is a great Iudge that will proceed against them: his word hath passed sentence already, and it shal not be long afore the execution come vpon such as doe grieuous harme vnder colour of doing good.

The like may bee said of those that hauing the goods of men deceased committed to their trust by wil, deale vnfaithfully, and put them from the right owners into their owne purse;

purse; this is plaine theft: and yet it goeth for currant often among men, because it taketh some shew of warrant from the law of men, but Gods law will allow it no colour. So *Salomon* speakes of theft by buying and selling; *It is nought, it is nought, saith the buyer: but after he boasteth:* such as will depresse a thing aboue measure, & against their conscience and knowledge, if they be to buy: but if they be to sell, they will extol and praise the same thing, farre beyond that they know and be perswaded it is worth. These and such like practises are close and colourable, that mans law doth not take so much hold vpon, but Gods law doth forbid and condemne.

Prou 20 14.
Theft in buying and selling.

Another, and the last kind of stealth is without all colour of law, when one will haue it, because he will, though he can alleage no shadow of right or title to it, As, by violent and strong hand, to take away that belongs not to him. This was the sinne of *Ophni* and *Phineas*, who violently robbed the people, in their sacrifices and offrings: and if the people said, I pray you let God be first serued, and let things be done according to the law; Nay, would they say, but if you will not giue it vs, we will take it whether you will or no. Here they could pleade no manner of interest, and therefore it is said, The sinne of the young men was great in the sight of God: so to steale by the high-way side, and to take away mens cattel, or any such like commodities. This is a knowne sinne. And because such commonly, being conuicted of the fact, haue nothing to say in defence of the sin, they are soonest brought to repentance. Or if they doe not so, then God will find them guiltie, and giue them their iust recompence, which hee hath threatned against them, *1. Cor. 6. 10.* Therefore this is heere passed over briefly.

Theft without colour of law.
1. Sam 2. 16.

Another kinde of stealing, which is done without colour of right, is more priuie and close (the former was violent and open) and that is either by taking or retaining. By taking when one laies theeuish hands on that thing which his conscience telles him that he hath no right vnto, but it belongs altogether vnto another. Of this theft the Prophet speakes, *I will bring forth the curse, saith the Lord God of hosts, and it shall enter into the house of the theefe, and of him that sweareth falsely* *Zach. 5. 4.*

falsely by my name, and it shall remaine in the midst of his house, and it shall consume it with the timber of it, and the stones of it. The Prophet shewes, that the curse of God followes such as steale, and bee theeues; swiftly it flies after them, and God himselfe will bring it into their houses: and when it is there, it is like the most pestilent fretting leprosie, that was not only infectious to men, but would consume the houses, and enter into the timber and stones. So Gods curse doth not rest vpon the body and soule of theeues only, and those that will steale, but it will bring all to nought, vnlesse they purge it away by true repentance. A man were as good put a coale of fire into the thatch of his house, or in the barne, as bring any stollen goods among his stuffe.

First he saith the man that stealeth shall be cut off: he prouokes God to deale with his person first, and to cut him off, to kill his body and damne his owne soule. But some might say, Though I bee dead and gone, yet I hope my familie, and my children after me, shal fare the better for it. No; they shall fare the worse for it. For Gods curse, that shall pursue them, is such a deuourer and consumer, that though there should be no man left, nor any liuing thing for it to worke vpon, yet it would not rest, but shew it selfe vpon the insensible things; as, the very timber and stones of the houses of such as prouoked God to lay it vpon them. As the Prophet *Habakuck* saith, *He coueteth an euill couetousnesse to his house; and not to himselfe only.*

Habak. 2. 9.

Excuses for
stealing.

Men thinke that when they can bring home those stollen goods, that this is a good thing and shall do them and theirs good: but indeede it is an ill couetousnesse, it brings a mischief vpon him and his house. So many things as a man gets by stealth from his neighbour, so many curses he gets to his soule, and so many plagues hee wraps and roles together to come vpon his posteritie. Yet men haue excuses for this their stealing. As first, alas, what should you speake of this? it is a small thing; you should not make such adoe about so little a matter. Is it a small thing? Then the more wretched and abiect sinner you, that will corrupt your selfe, for so small a thing. He that will racke and corrupt his conscience for a trifle,

trifle, will neuer sticke to do fūe times worse, for a matter of weight. If a man be not faithfull in a little, you may bee sure he will neuer be faithfull in much; he that will venture damnation for a matter of a penny, he will do ten times more if it come to a pound. He that cares not to breake one Commandement for a peece of bread, let him haue hope of a greater bootie, and he will breake euery one. If one will doe the diuell such seruice for so simple and small wages, let the diuell mend his wages, and hee will certainly mend his worke. So that this excuse prooues a man to bee more inexcusable. Oh, but I trust this is not to be blamed, he cā spare it wel enough, it will doe him no harme, and mee good: I hope this is no such matter. But first who made you a diuider of another mans goods? who gaue you authority to make any such partition? Hath not God giuen him that which is his, and you that which is yours? And you (not contented with Gods distribution) take that which belongs not to you. And where you say, hee can spare it, it will doe him no harme: Suppose one should goe to the Kings Exchequer and breake open his treasure and take out, though it were euen a small summe, and say, Alas, I am a poore man, and this is not so much, the King is rich enough, he may well spare twice so much, I trust he will not be much offended, though I haue ventured a little in my need. But for all your need, and the Princes wealth, he that would doe thus, were like to bee counted a foo'le, and bee hanged as a felon, the excuse would not serue the turne. But now God hath absolutely forbidden to take any mans goods, without any such exception as this, Vnlesse hee can spare it. That is not the question, whether it will hurt him or not: it offends God, he hath forbidden it, and therefore if you doe it, you sinne against God and hurt your owne soule.

And whereas you say, it will do you good, and helpe you, that is not true, it will hinder you rather, and bring a further curse on you then before. Yea, but what course would you haue a man take? the world hath forsaken mee, I haue no friend to helpe mee, what would you haue mee doe? What? euen any thing rather then this. Haue men forsaken you, and

will you make God forsake you too? You can haue no helpe in the world: and will you therefore shut vp heauen also against your selfe? If one were helpelesse and friendlesse here, and knew not which way to turne himselfe for reliefe and succour; yet if hee can turne to God and crie to him, and haue hearing and comfort from him, his case is good, and he is sure to be wel provided for. But now when one is quite out of hope among men, and destitute of all outward comfort, then to make God his vtter foe, and fill himselfe also with inward euils and griefes, this is not to lessen the crosse, but to increase the curse, and to bring a greater weight of misery on his owne head.

Therefore then a man had most neede to keepe peace and league with God, when the world hath cast him off: and if God doth chastise him with want, it were a farre better course to repent, and intreate God to helpe him, and turne away his heauie hand, then to adde more to his sinne, and to cause God to adde more strokes and corrections to those that hee hath alreadie laid vpon him. So that whether the thing bee little or great, what euer a mans estate bee, or whosoever hee bee that hee wrongs, hee must alwaies take heede of this priuie stealth, of his close conueying another mans goods vnto himselfe. Now as it is a fault this way to wrong any: so especially if the person to whom the wrong bee done, bee more neerely ioyned and tied in any bonds to vs, or wee to them, contrarie to the dealing of a number that indeede will let their neighbours goods alone for some outward respect, they will not steale from them; but for their Parents or Masters, there you must give them leaue, they hope they may borrow law a little, and be something bolder with their goods, then with anothers. But doe they know what the holie Ghost saith in the Prouerbs: *Hee that robbeth his father and mother, and saith it is no sinne, is a companion of a destroyer.* For this is so farre from lessening the fault, that in truth in the sight of God, it makes it farre more hainous and abominable. For, as he that kils his father or master, doth commit a farre greater sinne, then if he were a stranger or further off; so here likewise he that robs his father

Prou. 28:24.

ther or his master, is in an higher degree a sinner, then if it were a person nothing so neere vnto him, to whom hee did not owe so much dutie.

Therefore as one must labour, not to let his hands haue libertie to take any thing that belongs to any man, be he neuer so farre distant from him: so especially hee must restraîne them frō that which belongs to his father or master: or some such, to whom hee was bound with a more strong and neere bond, then to other men. For this is more wicked stealth, that is done against a friend, then that against a stranger. And thus much for stealth by taking.

Now another kinde of theeuerie followes, nothing inferioriour to this; by vnlawfull retaining and keeping in ones hand that which is none of his: whether it bee by withholding of things found, or lent to vs, or of wages or things due any way to another. For though a man keepe himselfe vnspotted in this respect, that no man can charge him to haue taken away one penny from his neighbour, either priuately or violently; yet if he (going by the way side) finde any thing that he knowes not whose it is, then he takes it vp, and after heares who is the right owner of it, and doth not restore the goods to the owner; all his former good dealing in other things, will not excuse him from the imputation of theft, so long as in this sort hee keepes his neighbours goods from him. For God hath commanded to bring backe the thing that goes astray, and to make restitution of that which was lost, otherwise his offering could not bee accepted. For indeed his conscience will accuse him, and the very law of nature will condemne him; Because there is no man so ignorant, but if hee had lost his owne purse, or any thing by the way side, or otherwise, hee would thinke it right and equall, that hee who found it, should bring it to him againe, if hee knew him to bee the owner of it; and would say he had not done the dutie of a neighbour, if hee should keepe it backe from him. Now, God commands to doe, as wee would bee done vnto: and therefore this, that hee would bee so dealt withall, bindes him to deale so; and if hee doe not, hee sinnes against his owne conscience, and that shall bee sufficient to

Theft by retaining.

Exod 2.3.4.
Leuit. 6.3. & 4.

condemne him. So for wages, hee that doth not pay his seruants or the hireling his due wages, in due time, without shifting or putting off from time to time, he is guiltie of the breach of this Commandement. This delay is the euerie (though one doe purpose to pay them all, and that rather with the most, then to keepe any backe) if hee bee poore and not able to forbear this protraction from time to time. This is forbidden, Leuit. 19. 13. *Thou shalt not rob thy neighbour,* saith God. But one might say, I doe not rob him, neither will; for hee shall haue his goods safe enough by mee, I will take nothing from him that is his: then saith he againe, *Let not the hirelings wages rest with thee till morning;* as if he had said, You do not take his money: yet if you keepe it from him, I account it robbery. For at the end of his worke, should bee the beginning and performing of his wages; therefore after the worke is done, let not the wages tarrie one day in your purse, for it is none of yours, it is your hirelings. Deut. 24. 14. 15. *Thou shalt not oppresse an hired seruant that is needie. Thou shalt giue him his hire for the day, neither shall the sunne goe downe upon it: for he is poore and therewith sustaineth he his life.* If one bee poore and in distresse, and cannot endure delay but is put to his shifts, and made to endure hunger and cold, and to go from him with an heauy heart, when hee is not paid, and with a sigh not knowing what to doe for reliefe; this is both crueltie in that hee keeps that from him that should maintaine his life: and it is theft also, in that it redoundeth to the hindrance of him to whom it appertaineth. So that kinde of shifting and putting off the hireling with such delaies, is a fault that makes a man guiltie of theft before God. Thus much for the things forbidden in this Commandement.

The things commanded, are either { Inward,
or
Outward.

Contented-
nesse.

The inward dutie, is contentednesse in our owne estate, with that portion whatsoever God hath allotted vnto vs. To like so well of Gods diuision, as that we beleue in our hearts that the measure is best and most profitable for vs, that God
our

our most mercifull Father hath appointed for vs. This quietnesse with that part that falles to his share, is the duty commanded to euerie man, and is the inward keeping of this Commandement. This is commanded, Hebr. 13.5. *Let your conuersation be without couetousnesse, and be content with those things which you haue.* This is the Commandement. Why, might some men say, I am not couetous. That you may soone trie euen by this, whether you bee content with those things that you haue. Certainly, so farre as a man is void of couetousnesse, so farre he is well content with his estate: and hee that doth not thinke his owne enough for himselfe, it is sure hee is couetous after another mans. Yea, but how is it possible that one can bee contented in my case? I haue so many wants, and can see no meanes to supplie them: how would you haue mee content now, not hauing sufficient maintenance, nor knowing how to get it? He that is a Christian hath enough to maintaine him, for he hath the promise of God, that *hee will not leaue him, nor forsake him*: and is Heb. 13.5. Gods promise nothing? Is not his word sufficient assurance of all things needfull? If God bid vs bee content, and hath giuen vs cause to bee content, why should wee not bee content? Is not his truth a pawne good enough; What is to be beleueed, and whereupon may wee depend, if not vpon the Word and promise of God? For mans life consisteth not in the greatnesse of his portion, or the abundance of his wealth, but in the blessing of God, which will make a little go farre, and doe more good then a great deale without it. And hee that hath this, whatsoeuer outward wants he seemeth to bee in, is in a good and safe estate. If we rely on friends & wealth, wee build on a fickle foundation, and haue alwaies cause to feare. But if God hath promised to be with vs, why should we feare, what any creature can do against vs? So *Paul* speaks Phil. 4.11. of himselfe, that he had learned in all things to bee content. This is a point of great learning, and he is a good scholler in Christs schoole, that hath gone so farre, as that hee can like well of Gods doings whatsoeuer. This is a thing y only Gods spirit can teach one, to be so well satisfied with his owne, as that he doth neither enuy that another hath more, nor repine

1. Tim. 6. 6.

and grudge that himselfe hath lesse. But if this bee such a point of learning, how should wee come to it? That *Paul* shewes, 1. Tim. 6. *Godlinesse is great gaine*, because it maketh a man contented with that hee hath. So farre as any man is godlie, so farre is hee content with his outward estate: though hee haue but a little, hee is not much troubled; for he knowes Gods hand is not shortened: and if hee had nothing, hee would not be out of heart, and dismaide, because hee perswades himselfe, Gods blessing can sustaine him as well without meanes, as with meanes. And this was that, which made *Paul* so quiet and settled in all distresses. For, before godlinesse had calmed his heart, hee was as restless as the sea, and troubled all the Church with his raging and fiercenesse. But so soone as hee grew godly, all the storme ceased, none more quiet and contented then hee. If they imprisoned him, if they whipt him, if they stoned him, hee could quietly endure it. Hunger, colde, nakednesse, what euer came, hee was well prepared to vndergoe it. Hee knew all came from God, and for his good: and therefore hee neuer fretted nor fainted for the matter, but possessed his soule in patience, and knew how to beare all things quietly. Therefore whosoever would bee contented, let him labour to get godlinesse into his heart. Many there bee that bee willing, and will take paines enough to store their purses, and their grounds, and their houses: but few there bee, that will take paines (where it were most behouefull) to store their hearts with godlines, which would bring contentednes, and sufficiencie also. For we haue the promise of God, that if we seeke the kingdome of God, we shall haue all other things cast vpon vs as a vantage and ouerplus. And the cause why God hath restrained vs from outward things, is not for that hee wants loue, and cannot finde in his heart to bestow them: but because they would be ill for vs, and wee could not beare them. He would haue vs to be good within, before wee seeke goods without, and know how to vse riches, afore wee haue them to abuse. Therefore, as wee would not bee counted theeuers and breakers of this Commandement, so let vs bee content to liue at Gods finding, and to rest vpon him, so
 good

Math. 6. 33.

good a God, that though we haue but a little, yet hee hath enough; and though hee gaue vs nothing before hand, yet he loues vs before hand, and wil giue vs comfort in all distresses, and those outward things also so farre as we haue neede, and can digest them. Thus much for the inward obedience: now the outward followes. And it consists in the right vse of our owne, and righteous dealing towards others.

The right vse of our owne is seene in frugalitie and liberality. Frugalitie stands in getting and keeping. Our getting must bee by some faithfull labour, in an honest calling, and by honest dealing in the calling: as Ephes. 4. 28. *Let him that stole steale no more, but labour with his hands in that thing that is good.* To the euerie which is a breach of this Commandement, and idlenesse which is a kinde of theft, he opposeth labour, as keeping of this Commandement. But then hee shewes what kinde of labour it must bee, namely in the thing that is good, in some lawfull and Christian calling. For many labour all day and all night: but that is in carding and dicing, and gaming, and vnthriftinesse; which will neither make them haue a heart to doe good, nor abilitie to doe good, but brings a curse vpon heart and estate: one is wicked, and the other commonly weake. As is to bee seene in stage-players, and such like, that draw the people away to vanitie: which take paines indeed; but it is no profitable paines, and therefore yeelds no profit, either to their soule or body; but brings them a hard heart, and a wicked hand, and a miserable estate, that of all men they are the most prophane and leaud. Therefore as a man must not bee idle (for an idle man cannot bee an honest man) so this must alwaies bee provided, that the labour is an honest and lawfull thing; else one may toyle, and spend his bodie in trauell, and bee neuer a whit the honest man, if hee serue not God, but serue his lust and filthie flesh. *Esa* could take paines, and that eagerly, till he was almost dead with labour, but it was in hunting, in following his vaine sport, in this he would spend himselfe. For he saith, I am almost dead: and he was so faint, that he would sell his birth-right for a messe of pottage to refresh him. All this while hee was no better then an idle person, because hee was

Genes. 25. 32.

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The effects of
godly labour.

Ezech. 16. 40.

was ill occupied: and this was to him (as he vsed it) a cursed labour. For, God would haue one labour in such a calling as should humble his flesh, pull downe and tame his pride, and bring some increase vnto his outward estate, so that he may haue a mercifull affection, and also abilitie to shew mercie. This God hath appointed, and these will bee the effects of godly labour. But other wearing ones selfe in flauerie to his lust and seruing sinne, humbles him not a whit, nay it makes him more proud, more surly, and more vsociable, so as hee neither knowes God nor himselfe. It doth not prepare him to die, but it makes him forget his latter end, neuer thinking of death, till death deuoure him. It makes not the heart pitifull and mercifull: but it hardens the heart, and infects it with crueltie. And such a one is not made by his labour able and willing to giue more, but vnable and vnwilling to giue any thing at all. So that euery man must labour, no man hath any warrant or priuiledge to bee idle, for that makes him guiltie of the sinnes and iudgements of the Sodomites. And furthermore euery man must looke that his vocation bee honest and lawfull, or else he shal do himselfe more harme then good by his labour.

The second point of frugality is, in keeping that prudently, and discreetly, which was honestly gotten. For if labour in getting be not ioyned with wisdom in preserving and sauing, that is no good thrift. Neither must this bee a niggardly and miserable sparing, but an orderly and wise disposing and husbanding of that which God hath put into our hands, that wee may bee better able to doe good, and to relieue others. In this many faile, and by failing in it, are faultie in a good dutie as necessarie as the former: they labour indeede, and that with great diligence, and carefulnesse, till they haue gotten something; but then they let it goe as fast; either by drinking or gaming, or else by good cheer & daintie fare aboue their ability; and by this immoderate and vndiscreet lauishnes, they vndo whatsoeuer they did before by following their calling, and they keep themselues alwaies in want and penury: whereas if they would be carefull to keepe thriftily that they be painfull to get, they might liue of their labours

labours comfortably and ioyfully, & besides might be much beneficial to others that stood in need, and haue wherewithall to open their hand liberally in works of mercy. So Pro. 21. 20. *In the house of a wiseman is a pleasant treasure and oyle, but a foole deuoureth it.* A wise man, that is, a godly man doth not onely seeke, and bring into his house, but will also keepe in his house, a pleasant treasure, delightfull riches, such as being gotten without any staine of iniustice, he hath ioy and comfort, and a blessing in the vse of them; and he hath not for necessitie only, but also for delight, even oyle and things for refreshing and recreation. But a foole, that is, a wicked and vngodly man, he deuoures all: whatsoever it be, left him by his parents, giuen him by his friends, or gotten by his labour, all goes one way, all is deuoured, all is spent idly and without any discretion. For he serues such a chargeable master, as will leaue him nothing at the yeeres end. Other masters vse to giue their seruants wages for their worke: but the diuell and lust, whom wicked men serue, bee both costly and hard masters, they will take all; and so long as there remains any thing to be had, they cease not calling for it: but all this hard and chargeable paines shall be rewarded with nothing, but want and necessitie at the last. So that, a good man must bee as well a keeper as a gainer, hee must know how to bring in lawfully, and how to lay out discreetly, and to dispose things in that good order, that hee doe not bring himselfe into vn-necessarie wants and troubles, but that he may haue both to comfort himselfe, and also to refresh others. Thus much for thriftinesse.

The other thing required in the right vse of ones owne Liberalitie, goods, is liberalitie; without which there is no true obediēce to this Commandement. Now this liberalitie must spread it selfe into two branches; towards ones selfe, and towards others. A liberall man must bee liberall to himselfe: for all goodnesse begins at home, and shewes it selfe first, where it was first bred. And so Eccles. 5. 17. *It is good, saith he, to eat and drinke, and take pleasure in ones labour: and this, saith he, is the gift of God.* To haue meate and drinke, and apparell, is a thing common to reprobates: but to haue these things, and the

the right vse of them also in ioy and comfort, and thankfulness, this is a special fauour to Gods people, and peculiar vnto them.

Exod. 16. 10.

Therefore it is our dutie to take part of those things, that God hath giuen vs, and with a thankfull and chearfull heart to enioy his kindnes, and not to make our case worse then we need. As the foolish Israelites did, when God in goodnes had prouided sufficient food for them, that they might haue had enough, and gone to bed cheerefully after a competent supper; yet they were so fearefull and doubtfull, lest they should haue had nothing for the morrow, that they pinched themselves of Gods allowance, and would needes reserue something vntil the morning. But what became of it? did not God send wormes amongst it, so that it stanke and was good for nothing? And so it is still: the equitie of this is perpetual vnto the end of the world. He which will be more sparing then God would haue him, and niggardly when God hath laid no necessitie vpon him, the curse of God will fall vpon the goods thus saued, that it is all one as if they had been spent. For they shall corrupt and vanish away to nothing. And indeed, if one doe not first shew mercie to himselfe, how is it possible he should shew mercie to another? Hee that will starue and pine himselfe, when hee needes not, no man will trust him to feede and relieue his neighbour when he needs. This is most certaine, that hee which will be cruell to his owne flesh, can neuer haue any true pitie to another.

Therefore, first a man must haue an open hand to minister vnto his owne necessitie, and to helpe himselfe, and see that himselfe be the better for his owne goodnesse and liberality. And yet neither is that sufficient. A man must not spend all his kindnesse within doores, and keep so spare a fire that can warme no body but himselfe: but after he must stretch out his hand to bee bountifull to others, whose want requires his helpe, and whose penurie calles for something of his abundance. So 1. Timoth. 6. 17. *Charge those that bee rich in this world, that they be not high minded, &c. That they do good, and be rich in good works, and ready to distribute and communicate, laying up in store for themselves a good foundation against the time*

time to come, that they may obtaine eternall life. Hee would haue rich men not to trust in riches, but in God: for riches be vncertaine. And what greater folly can there be, then for a man to put his confidence in that, which must away, hee knowes not how soone? God will call for him, and hee must leaue his riches behinde him, and come naked before the iudgement seat of God. But if they would know how to vse riches, let it not bee in putting trust in them, nor in big, and proud, and sowre looks, for this will make them hatefull to God and man; but let them be mercifull, let them doe good and distribute, and this will bee a sure foundation for themselves; by so doing they shal get loue both of God and man: no better a treasure against the euill day, thẽ that which hath been laid vp in the workes of mercie. So in Prou. 11. 17. *Hee that is mercifull, rewardeth his owne soule.* This is the benefit of mercie, that one doth two good things at one time, hee stops two gaps with one bush, he both helps and comforts the distressed, which is his owne flesh; and more then that, he furthers his owne reckoning against the time of account. For, when God shall come to take a view, and search how euery man hath ordered the goods committed to his hand (as certainly hee will one day) let the foolish men promise to themselves what libertie they will, and flatter themselves, that all is their owne, and euery one may doe with his owne what he will; yet they shall finde it is Gods, and to bee vsed and disposed according to his will. And when such an enquire comes, this will bring most vnspeakeable comfort to a mans soule, when vpon his death-bed, and when hee is now to leaue his wealth, he can with a good conscience repeate to God, how hee vsed his wealth, and can hold vp his head before God, and say: Lord thine it was, and I did know it, I was but a steward, and therefore I disposed of it, according to my Masters will. I spent it not in seruing my lust and desires, but in thy seruice, and to thy glory. I was more willing and readie to lay out much in thy seruice, and the relieuing the poore members of Christ, then any thing in setting vp my flesh, and pleasing the vaine and foolish affections thereof. When one can thus speake to God, and make such a reckoning,

koning, he shall then well perceiue and feele, to the exceeding ioy of his heart, what reward hee gets to himselfe, that giues almes freely, and shewes mercy liberally, to others that stand in need.

2. Cor. 9. 6.

Psal. 37. 26.

And the Apostle *Paul* saith: that *he that soweth plentifully, shall reape plentifully*; comparing liberalitie in workes of mercie, to sowing. And so it is indeede, and shall yeeld a better and more plentiful crop, by how much the seede it selfe, and the ground on which it is sown, is better then any other. So *Psalm 37. 26. The righteous is mercifull and lenderh, and his seede enioyeth the blessing*: meeting with an obiection, that seemes to arise, Indeed I would faine bee mercifull, and doe good, I know it is a good thing; but alas I haue a charge, I must prouide for my children; the father must lay vp for the children: and he is worse then an Infidell, that prouides not something for his familie. But God here teacheth him, how he may prouide and store something for his posteritie, and therefore hee bids them be mercifull. For hee can neuer bequeath a better portion, and a richer legacy to his seede, then when he doth many workes of mercy, even for their sake. For God promiseth that they shal enioy the blessing of his goodnesse. He saith not, they shall be rich, and haue the world at will; (for a man may liue in as much ease & wealth, and pleasure, as the rich Epicure did, and yet goe to hell when he dieth:) but they shall haue the blessing: which imports thus much, first, they shal haue Gods fauour to bring them to heauen: He will blesse their soule and conscience, and they shall haue beside so much wealth as may stand with his blessing. Not so much, as to make them proud and idle, for that were the way to make them cursed; but so much, as shall suffice to make them thankfull to God, and profitable in the Church. And this blessing they shall haue, not as a guest to salute them, and away: but as an inheritance, that shall abide with them, and helpe them for euer. Thus much for the vse of ones owne.

Iustice.

Now followes the next point, in the right carriage of our selues towards our neighbours, and that is called Iustice: which consisteth in two things, in getting and restoring. Iustice

Since in getting, is when one gets by lawfull meanes, in a lawfull calling. Not by gaming and such meanes, without any sufficient consideration and exchange. For this is theft, these be vniust meanes that bring a curse with the vnlawfull gaine, as hath been shewed before: and such a man makes himselfe excommunicate in the hearts of Gods people, and brings hardnesse of heart vpon himselfe, and much mischief beside. But if the calling wherein a man exerciseth himselfe, bee warranted and sanctified of God to this vse: then care must be had, and that as much, that the meanes which one vseth in his calling be agreeable thereunto. If it be by dissembling and lying, by false weights, or false measures, by false commending or discommending aboue measure, or by any such like vnconscionable way, this is vniustice, and a breach of the commandement. Therefore let the calling be good, and the meanes good, and then a man may with a good conscience take the blessing and fruites thereof. And this is iustice in getting: now for restoring.

This must also be obserued, that if any haue in former time beene craftie and deceitfull, and dealt iniuriously with his neighbour; though happily it be hidden from men, and the world cannot lay it to his charge, yet his owne heart knowes it, and his owne conscience will not passe it ouer so, but hee must heare of it. If (I say) ones soule tell him that hee hath thus wrongfully intreated his neighbour, if he will be counted a iust man, and haue the former offence blotted out, and the mouth and clamour of his conscience stopt from those fierce and bitter accusations, whereby it vexeth and disquieteth vnrepentant sinners, hee must see that hee make restitution; let the seruant goe to the master, and the goods returne to the owner, who hath the right title vnto them. This is commended, *Leuit. 6. 2. &c. If any sinne and commit a trespassse against the Lord, and denie vnto his neighbour, that which was taken him to trust, &c. Hee shall both restore it in the whole summe, and adde the fifth part more therunto.* Where the holy Ghost appointeth, that if any man haue beene any way iniurious to his neighbour, either by denying that which was lent him, or hauing found a thing lost and knowing the owner,

owner, hath detained it : or by any other suchlike dealing: if euer he will haue God heare his praier, and receiue his sacrifice ; before his offering, hee must make recompence of the principall, and adde thereunto the fifth part, &c.

But it wil be obiected, that he is gone, I cannot tell where to haue him. But doe you know none of his kindred? Hath hee neither sonne, nor nephew, nor brother? Is there none neere vnto him, that you know? Not one. Yet it must be restored, it is none of yours, you of necessitie must part from it, if you will haue the sinne pardoned. Therefore you must giue it to the Lord, the Church must haue it : Numbers 5.8. So that this is the law of restitution; He that hath gotten any thing vnlawfully must not onely say, Indeede I haue done amisse, I cry God mercie for that is past, and I will doe so no more : but for this I hope, God will pardon mee, I purpose now to leaue off doing wrong to any. No this is not enough, a man must reconcile himselfe to God, before hee can reconcile his conscience to himselfe. God will not bee pleased with such a weake amendment. Wee cannot bee assured of pardon for that which is past, nor perseuerance in a better course, vnlesse there be true repentance : and true repentance neuer goes before, but willingnesse to make restitution followeth presentlie after. Therefore let a man deale more soundlie in such cases, that pertaine to the peace of his conscience. This hollow heartednesse, and hypocrisie, in such matters will bring him no peace. Therefore let not a man hearken to the diuell, and his owne flesh, for his hurt; but restore that which he hath defrauded any man of by ill means. If not, let him know for a surety, whosoever he be that there is no thriving by such dealing. Sin is a poison infecting both the soule, bodie and estate: and vnlesse it bee purged out in time, will bring all to ruine.

But yet some obiections seeme to arise; first, the thing is of some price, and the person wronged is wicked, and would be willing to take the aduantage, and follow the occasion to put me to death. Therefore here danger seemes to restraine him, and he thinks it better to liue in safetie, then to make restitution with perill of his life. But though the case shall fall

out

out thus, yet the law of restitution admits no such exception; One must restore: yet wisdom must be used in this case, that both the partie offended may be satisfied, and the partie offending may be in safety.

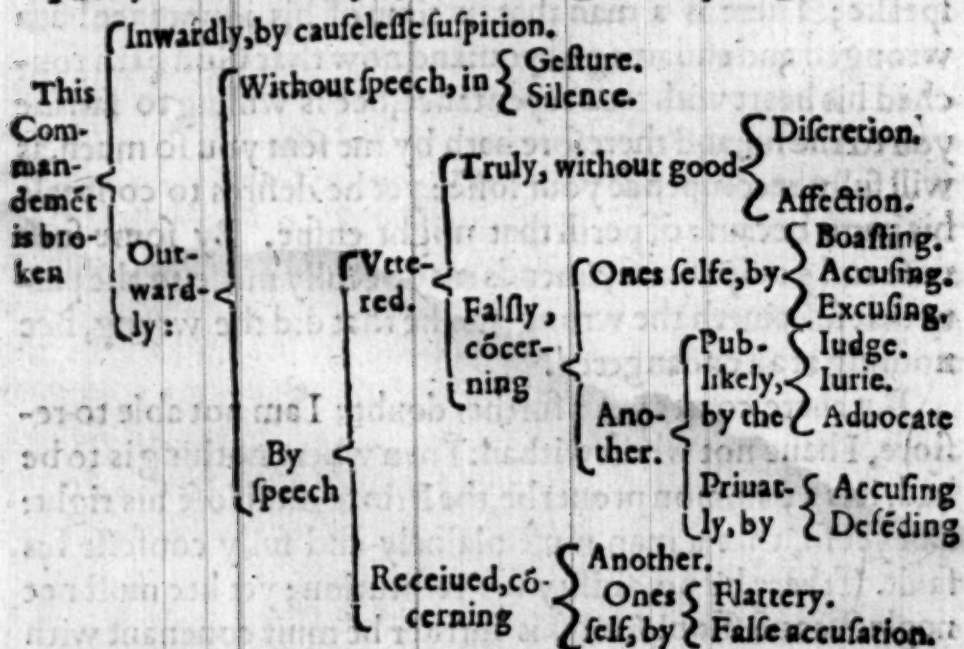
Therefore some other third person of wisdom and gravity, a man of good account for religion and honesty, must be chosen, to whom this secret may be without perill revealed, and by whose meanes the wrong done, may be fully answered. And he must restore it in the behalfe of the other, concealing his name and particular fault: as, thus hee may speake; There is a man that in time of his ignorance hath wronged and endamaged you: and now that God hath touched his heart with true repentance, hee is willing to satisfie you to the full, and therefore hath by me sent you so much, as will fully recompence your losse: yet he desires to conceale his name because of perill that might ensue. By some such wise and godly course, amends may be fully made, to the party that sustaineth the wrong, and he that did the wrong, bee nothing at all endangered.

But there comes yet a further doubt; I am not able to restore, I haue not wherewithall. Then where nothing is to be had, it is a common prouerbe, the Prince must lose his right: But yet so, that a man must plainly and fully confesse his fault. If there be no ability for restitution; yet hee must not neglect confession. And this further he must couenant with himselfe, that if euer it please God to giue him ability, hee will be answerable to the full, for all such wrongs; and then as we are in affection, so God will account vs indeed. If one can say in truth of heart, O Lord, I confesse my fault to thee, and haue confessed it to the person, whom I haue offended, and though I bee not able to recompence him, yet I resolute with my selfe, and make a couenant with mine owne conscience, that if euer I haue it, I will pay him; and if I had it now, I would defer no longer, he should haue it now. In the meane time I will not cease to supply that by my prayers, which by reason of pouerty is wanting in my payment; that mine humble suite to God, for him, may as much profit him, as my sinne against God, and against him, hath endamaged him.

him. Thus if a man doe, God will accept him, and fully acquite him, and esteeme of his vnfaigned purpose, and humble acknowledgement; as of a sufficient recompence: and will himselfe vndertake the debt, so as the partie shall sustaine no wrong. And so much for the eighth Commandement, *Thou shalt not steale.*

The ninth Commandement.

Thou shalt not beare false witnesse against thy neighbour.



THE former Commandement was concerning our owne and our neighbours goods: this requireth that wee hurt not our neighbours nor our owne good name; (but as occasion shall be giuen) maintaine and encrease it.

The inward breach of this Commandement, consisteth in the vngrounded suspicion, which groweth cōmonly by the vniust iudging & condemning of our neighbours, contrary to the expresse commandement of our Sauour. Marth. 7.1. *Iudge not, and you shall not be iudged. For with what iudgemēt ye iudge, ye shall be iudged: and with what measure yee mete, it shall be measured to you againe.* As if hee should haue said: If you

you would haue your owne infirmities pitied, & your words and deeds construed in the best sense, then shew the like kindnesse vnto others: Take nothing in the worst part, let not the dislike of your neighbours arise from any want of true loue in you, but only from euident tokens of wickednesse in them. For this is most righteous, and ordinarily commeth to passe, that none are more hardly censured, then they that are the bitterest & eagrest censurers. And none finde lesse mercy from God and men, then they who haue been the most vnmercifull iudgers of their brethren. Also Rom. 14. 4. *Who art thou that iudgest another man seruant?* Therby shewing, that when men iudge rashly, they doe not onely vsurpe vn-lawfull authority ouer man, but also they thrust themselues into the place of God. How hatefull and hurtfull this inward suspition and causelesse misdeeming is, may better appeare by the causes from whence it springeth. The first, is want of godly & Christian loue. As 1. Cor. 13. 7. For where wee loue, we hope well. And those that carrie an ill affection, will bee sure to make an ill construction. As may be scene in the Pharisees quarrelling against, and stumbling at euery word and worke of Christ, Matth. 9. 3. when our Sauour pronounced that his sin who was sicke of the palsie were forgiuen, they counted him a blasphemer.

Causes of rash
suspition.
1. Want of
loue.

And in the 11. verse, they condemne him for keeping company with Publicans and sinners. And verse 34. when hee had cast out a diuell, they charged him to be a coniurer, euen confederate with the chiefe of the diuels. Whereas if these and such like workes had beene done by their owne children or friends, they would haue made those things, matters of great commendations in them whom they loued, which they condemne as hainous crimes in him whom they hated.

The next cause is want of wisdom and good discretion, 2. Want of
As Acts 28. 4. The rude Barbarians, seeing the Viper to hang wisdom.
on *Pauls* hand, iudged him presently thereupon to be a mur- 1. Sam. 1. 14.
therer. Which fault also others of good note haue fallen into.
As *Eli* seeing *Hannah* long in prayer, and hearing no voice
vttered, charged her with drunkenesse. And *Iobs* friends,

beholding his extraordinary afflictions, conclude that hee was an extraordinary sinner.

3. An ill conscience.

The third cause hereof, is an ill conscience and guiltinesse in the iudgers themselues. As *Saul* was alwaies suspicious of *David*, as though he had sought his life, because hee had deserved euill at his hands. And, hauing dealt cruelly and craftily with him, suspected the like measure from him.

4. Hypocrisie.

So those that haue polluted their owne soules and bodies with most filthie facts, and are most vncleane and wicked persons themselues, will soonest misdeeme the chastitie of others. And none are more suspicious of other mens truth and fidelitie, the more they, who haue beene the greatest deceiuers and defrauders of others. Another cause of this, is hypocrisie. When one neuer examineth his owne life, then hee is most readie to prie into another mans conscience: and hee that for the most part spares himselfe, will lay the heauiest load vpon another. Thus the Scribes and Pharisees were dissembling hypocrites, and neuer medled with their owne hearts, to condemne any sinne there: And therefore Christ and his Disciples could haue no peace by them, but they were continually suspecting, and readie to censure hardly without any cause. For if they would haue bestowed more time in diligent examination of their owne soules, they would haue found so much businesse there, as other men might haue liued quietly enough by them. So Saint *Iames* saith, chap. 3.17. *That true wisdom which is from aboue, is without iudging, without hypocrisie.* He shewes the cause why the best men bee neuer the rashest iudgers, neuer so hastie to passe sentence vpon other men, because they hauing good hearts, and desiring to be as good as they seeme to be, haue so much to do in fighting and struing with their owne corruptions, as that they haue no leisure to examine other mens dealings, which belong not to them, but would rather reforme the things which be amisse in themselues. So, on the other side, obserue an hypocrite, that cares for nothing, but to make a shew before men; that neuer labours to approve his heart to God, nor strues against his owne secret sinnes; you shall haue him so nimble and so quicke, in sifting of o-
ther

Iam 3.17.

ther men, that hee can see a fault where none is in them, because he cannot see a fault where it is in himselfe. They think that the reason, why they can so quickly condemne other men, is, because they are more holy then they, and therefore take a priuiledge to themselues, to giue what verdit they thinke good on euery mans action. But *S. Iames* sheweth the true case indeed, which makes their hearts so ready to conceiue amisse, and to thinke wrongfully of another: to wit, because they had not as yet learned to thinke aright of themselves. For hypocrisie alwaies breeds rash iudging and vnchristian suspicion.

Thus we see what be the causes of this euil iudging, namely, at the least, foolishnesse and vncharitablenesse: or else an euill conscience and deepe hypocrisie. And from one of these euill causes, the rash surmises and euill suspicions do alwaies spring. Now the effects are euen as bad. For if the heart bee thus infected, it makes one apt and readie to speake and doe euill. If one allow himselfe to thinke euill, hee cannot withhold his tongue from vttering it, nor his hands from practising it, if occasion serue. For, whatsoeuer is within the thought, that will shew it selfe openly, it will bewray it selfe in the mouth, in the hand, and in all the actions. As appeareth in *Daniels* enemies, who hauing conceived an ill opinion of him, that bee kept them from honour, did nothing else but practise and lay diuellish plots, till they had drawne him within the compasse of law, and brought him into danger of death. All this malice arose from hence, that they falsly suspected *Daniel* to forstall them of honour, and to haue kept them from that high place, that they thought themselves as worthy of, and euery way as fit for, as he.

The effects of
iudging rashly

The vse of al this is, that if we would not be found culpable of the breach of this Commandement, and transgression against the name and fame of our brethren, then must we not giue our selues allowance to conceiue any ill opinion of them, without a sufficient warrant and due ground for the same. For, though the thing be so indeed, yet it is a sin in vs so to conceiue of it, vnlesse there be sufficient euidence and reason, to leade vs thereunto. For, what though it bee so? yet

Vse.

in matters of our neighbours credit, wee must not take such light coniectures, as a sufficient cause to moue a suspition: wee must doe as we would be done by. And therefore as we would not bee condemned of others, vpon euery shew of euill and flight occasion: so let euery man looke to himselfe, that he build not an il conceit against his neighbour vpon a false foundation. Neuer thinke ill of any till hee hath deserued it, and giuen sufficient cause thereof. But yet this must be knowne by the way, that though loue will not allow suspition, yet it doth not thrust out discretion. It iudgeth not rashly, but it iudgeth iustly. It is not so sharpe-sighted, as to see a mote where none is; nor so pur-blind, but it can discerne a beame where it is. Therefore rashnes must bee condemned and auoided: but there is an holy wisdom to be vsed: as not to misdeeme without sufficient warrant: so when there is euident prooffe, and plaine appearance of a sinne, to take notice of it. Which must bee obserued against many men, that by this doctrine (and indeed wrested it, as euill men doe all Scripture) take occasion to thrust admonition out of the doores, and thinke all men should bee blinde, because God will haue all men charitable. For so, when they haue broken forth openly into grosse wickednesse, and all their life shewes them to be profane, vngodly, couetous and deceitfull, and without the feare of God: come now and charge them that certainly they bee wicked persons, and haue no true faith nor repentance, presently you shall haue this first defence: Oh, God knowes mine heart, you must not iudge, you must not search into a mans heart. But a Christian may iudge wisely, though not rashly. Hee may iudge by the fruite, though not by the sap. If ones wickednesse be hidden, then God would not haue men censure. But if it breake forth, hee would haue men to take heed, and reprove also. As for example, if one see a man that delight in ill company, is neuer well, and as he would be, but when hee is among drunkards, and swearers, blasphemers and such like: one may iustly and vpon good ground, without any sin, suspect such a one to bee a sinfull person, and say: Surely, this man walketh in a bad course. Such as his mates are, such is he

For,

To giue due
reprooffe, is
no breach of
charity.

For, surely good men would bee glad of the society of good men, and lambes will reioyce to be with lambs. But now he that doth take all his pleasure to be among vngodly persons, hath pronounced this sentence against himselfe, Like company, like companion. So if one heare any vomit out filthie and vnchast speeches, hauing his mouth full of lewd and vncleane words, this is an infallible note and sure brand of a filthy and impure person. For, *out of the abundance of the heart, the mouth speaks.* Matth. 12. Looke what ware comes into the shop, such is surely kept in the ware-house: and he that thinks thus of such a person, doth him no wrong at all.

So, others boast that they haue a good faith, and a good hope: they hope to bee saued as well as the best; if one will belecue them: and if you will not credit them, they take it as a great iniurie done to them. But what reason can they giue of their hope? what sound cause can they alleage why they should be saued, rather then *Indas*, and not goe to hell as well as *Cain*? Surely, they can yeeld no reason of their faith, they bee not learned, but (they say) they haue a good heart, and a good hope, that God will saue them. Nay, they neither haue a good heart, nor good hope. For, a good hope is alwaies vpheld by good reasons; and a strong faith, by strong grounds out of Gods word. Else a man may talke of hope, of faith, and a good heart, and bee yet farre from all: Vnlesse he shew vpon what ground hee builds his hope, it is but presumption. When sinne and death shall assault him, his strength and hope shall faile him, and all comfort will forsake him. So for the Sacrament, it is a common custome of men, a day or two before they come to the Communion, to wrap vp many reckonings and foule matters among themselues, and to rake vp the coales of their malice vnder the ashes, so closely, as that one would hope there were no sparke left to kindle contention againe. But a day or two after, they bee as full of craft, brawling, and deceitfulnesse as euer before. Then one may boldly say, you haue polluted the holy Sacrament; you haue defiled the table of the Lord; you came to it without faith or repentance. Oh, say they, but you must not iudge. Yes now the case is

to cleare that a man may iudge. For certainly if one come with repentance to the Sacrament, he shall goe with repentance and amendment from the Sacrament: and if one come a good man thither, hee shall goe better thence. For God will alwaies keepe his promise: if one come, as hee commands, hee shall finde such helpe and grace against his sinne, as that he shall not easily fall into his old course, nor returne to his former filthy vomit. If he had fed of the holy and pure bread of life, *Iesus Christ*, with an heart purged by faith and repentance, his sweet sinnes would haue beene bitter and loathsome vnto him. And therefore, though no man must suspect without good ground, yet a man (where there is iust cause) ought to pronounce iust iudgement. Thus much for the first, which is the most secret and inward breach of this Commandement.

Mocking.

Psal. 12. 7.

Silence when
wee should
speake for our
neighbour.

Now the outward followes, which is either without speech or with speech. Without speech, either by gesture or silence. By gesture, when one carries himselfe disdainfully to his brother, and vseth such a kind of behauiour as tends to vilifie, mocke, and disgrace him. This was a speciall sinne of the enemies of Christ Iesus, That they nodded their heads at him, and made mowes: And this was as great an indignitie, and doth oftentimes as much disgrace one, and make him contemptible in the eyes of the beholders, as if one should raile vpon him with odious and slanderous speeches. This is then a wrong to a mans name. Though thou doe not slander and raile; yet if thou vse thy hand, or tongue, or head, or any part of thy body in such a carriage and gesture, as doth tend to mocke thy neighbour, thou sinnest against his name and estimation. The next kinde is by silence, when one holds his peace, when he heares his neighbour slandered. Hee stands by, and can testifie of his owne knowledge, that the things spoken bee false and iniurious: and yet either in flattery, or feare of displeasing, lets al alone, and doth not iustifie his innocent neighbour. Such an one comes within the compasse of bearing false witnesse, and by silence makes himselfe guilty of the slander. For, hee suffers his neighbours innocency to be suppressed, and his name defamed,

famed, when it lay in his power to defend him. And euen the law of nature would ouerthrow such a man, that he shal haue nothing to say for himselfe. For, doth not nature teach vs that this is equall, To doe as we would be done by?

And which of vs is there, that if one should bee in place, where hee were charged with false accusations, and that his neighbour present knew well enough, but yet would not open his mouth to cleare him, or shew the truth of the matter? Euery one would think that this silence were a betraying of his neighbour, and a great wrong against him, as indeed it were. Then, if wee thinke other should not bee silent, when our name is traduced, let vs then giue such measure, as wee would in like sort receiue, and bee as ready to stand for the good name of our brother, as we are desirous that he should performe the like dutie for vs. This if we doe, we shall keepe this Commandement in some measure, and God will stirre vp others to requite vs in speaking boldly, to cleare our innocencie, when we are vniustly depraued. And so this Commandement is broken without speech. By speech it is broken, either by giuing or receiuing. By giuing our speech either true or false. For one may be as grieuous a transgressor of this Commandement, in speaking nothing but the truth, in some cases, as if he had raised an vniust and false report against another. And this kind of truch, if it be put in one end of the ballance of Gods iudgement, will weigh as heauie as falshood in the other. If one speake the truth without discretion vnseasonably, out of time and place; if his words bee true, but his end euill and wicked, hee is as cruell and malicious an enemy to the name and credit of his neighbour, and as vile a slanderer in the sight of God, as if hee spake that which was false. This was the fault of *Doeg*, that cursed enemy of *Dauid*, who, when he perceiued by *Sauls* behauour, that his purpose was mischieuous, and that he would make a dispatch of *Dauid* and all his friends, he steps out now in this vnseasonable time, and there hee shewes what he had seene, namely, that the Priest had giuen *Dauid* bread and a sword, and asked counsell of God for him. This was so indeed as he said, but this was a most diuellish and wicked part in him.

Slander by reporting the truth.

1. Sam. 22.

From

Dan. 9.

1. Sam. 23. 19.

From hence arose that cruel persecution, and the murdering of so many innocent seruants of God. So the enemies of *Daniel* accused him, that notwithstanding the Kings decree to the contrary: yet still hee made his prayers three times a day vnto the God of heauen. And it was true indeed that he had broken the Kings Edict: but in the meane space they were most wicked persons, that would bring this accusation against him, with such a malicious purpose. For herein they bewrayed all their former rancour, in inuenting such an vngodly law, because they knew *Daniell* could bee caught in nothing, but in the matters of God and religion. And there he would rather hazard his life, then omit this daily exercise of the worship of God. So the *Ziphims*, vnderstanding that they might procure fauour to themselues by telling tales against *David*, came to *Saul*, and aduertised him where hee might finde him. This was no lie. But it was iniuriously and wickedly done of them to discouer the truth to such an ill end, and with so little discretion, when so ill an effect must ensue vpon it, as (at the least) persecution, if not the destruction of a harmelesse man. So in these times, some men there bee, that if they know any priuate fault, in any man, then without any regard of time and place, they proclaime their neighbours infirmities to the wide World, and care not before what company, amongst what persons they blaze out his weakenesse. And they haue this for their ordinarie defence, when they are reprov'd; I speake truly and tell no lie, and will not be ashamed of the truth. Yet a wise man would bee ashamed to speake the truth foolishly, when it will doe harme and no good. And hee should consider, that hee may often sinne more, in speaking a knowne truth, with an ill mind, then if (through infirmity) hee should speake an vnto the truth with desire and purpose of doing good. As the *Ziphims* and *Doeg* were greater breakers of this Commandement, then *Rahab* that told an vnto the truth to saue the spies: because her end was good, though she failed in her speech: but their end was altogether naught and sinfull.

Vse.

Leuit. 19. 27.

They then are here to be reprov'd, that will not (as God commands them) tell their neighbour plainly of his fault,
and

and not hate him in their hearts. but, if they know a fault by him, straight they set him on the stage, make him knowne to all men, neuer leaue talking of it: which shewes plainly that in truth they hate their neighbour. For, if they would (as God bids) tell the partie, this would heale the soule and couer his sinne, and make him amend. But now to clamour in this wise, and raise vp an euill report and bruite, can doe no good, but much mischief both to him and others. Oh, but I speake the truth: Yea, but it is the propertie of a foole to speak all that he knowes. *A wise man will keepe it in til after-* Prou. 29. 11.
ward. Let a wise man heare any thing, hee will consider the time, place, and person, and temper his speech in wisdom, according to these circumstances. But let a foole once get a tale by the end, then out it must, hee cannot keepe it in, hee trauels with it, till he bee deliuered, whatsoever dishonour come to God, or discredit to his neighbour, or hurt to his owne soule. Therefore, we must not only be carefull that we speake no lies or vntruthes; but we must also looke, that we speake not the truth vnseasonably, and after an ill manner, when it may bring more mischief then profit. So much for that breach. Now followes the next, in speaking that which is false, either concerning ones owne selfe or another. Con- False report of our selues.
cerning himselfe: first, in boasting and bragging, which is a most base & lothsome thing. For be it that some good thing hath been wrought by him: yet the holy Ghost saith; *Let others praise thee, and not thine owne mouth.* And the Apostle Prou. 27. 2.
reckons these boasters among the rabble of damnable men, who hauing no true matter to winne praise from others, will get praise by speaking great things for themselves. So *Saul*, Rom. 1. 30.
whereas he had saued the King, and al the best of the cattell contrary to the charge giuen vnto him, doth yet bragge to *Samuel* that he had fulfilled the word of the Lord: when it 1. Sam. 15. 13.
was nothing so. For, hee had wickedly transgressed the expresse Cominadement of God. And as this law is broken by vaine boasting; so it is likewise by lessening and excusing those faults which we are charged wth, or guilty of. Wherin, *Saul* played his part as in the former. For, being re-
proued and conuicted for sparing the King, and cattell,
contrary

contrary to the will of God: First, he pleadeth good meaning, confessing that some of the best were kept aliue, but it was for sacrifice and honour to God. But when *Samuel* would not be so set downe, but vrged him further, that God is more delighted with obedience to his word, then with all sacrifices: then hee falles to another shift, and castes all the fault on the people I feared the people, saith hee; as who should say, it was their fault, and none of mine. Thus if any credit had been to bee gotten, by sparing the King and cattell, he would haue had that to himselfe alone: but now that nothing comes but shame and rebuke, hee leaues it for the people to diuide among themselues.

And this excusing is a common thing amongst all men, There is not the most ignorant and simple person of the shallowest wit and capacity, but hee is very sharpe and wittie to find an excuse, he can cast about and winde, and so cloake his sin, that hardly can any reproofe bee fastned vpon him. And men thinke by so doing to lessen their fault: but in truth they doe much encrease it. For they haue by these excuses marked themselues with the brand of hypocrisie, and haue made their fault more odious to God and men. It is a very ill thing, when one hath wounded himselfe by sinne, to goe to the diuel for a medecine. Hee is the worst Physitian that can be: and his physicke is the worst physicke in the world; for he wil surely giue them such a potion, as shall make them worse and not better. One may thinke that these excusings be plaisters, but in truth they bee but poysons that venome the soule, a great deale more then before,

Thirdly, a man lies against himselfe by accusing; as when men in a kind of proud humility, will denie their gifts, with an intent to get more credit; Alas I haue no gifts, no wit, no learning, a simple scholler, and weake memorie, and such like, contrary to that one knowes and thinkes. Now this dispraising ones selfe falsly, is not humility, but iniquitie. For one should make himselfe neither better nor worse then God hath made him. But if hee bee drawne and called to giue testimonie of himselfe, he ought to speake plainly and vprightly, as the matter is in truth. And now when they lie
against

against themselves, and say they haue no wit, no learning, no good parts, &c. if then wee should consent and confesse, indeed it is true, you say well, you haue none of all these things: they would think such a man did them great wrong, and scarce take him for their friend. For indeed his desire is, that others should crosse him, and say, Nay, say not so, you are an excellent man, worthie to bee regarded, &c. And so he will discommend himselfe long enough, if hee can thereby prouoke another to commend him, for this is it which he delights to heare. But a man must neither wrong God, nor himself, in diminishing and concealing the things that God in goodnesse hath giuen him; hee ought not to denie them, but to vse them to Gods glory. And so come to men for workes of mercy; perswade them to doe good, and distribute, and presently they begin to complaine how poore they bee, what a great charge they haue, what losses they haue sustained, and I know not what; where, as their owne soule beares them witnesse, that they are wealthie, and haue much more then many men, that do a great deale more good then themselves.

Therefore, though a man doe not slander his neighbour, yet if hee slander himselfe, hee is to bee reproued as a liar. Herein diuers of Gods children faile much, in time of temptation. Those that haue been and are sound, and true hearted Christians, if they haue lost their feeling a while, and cannot finde that reioycing in God, and comfort in good things, that in former times they had, then comes the accuser of the brethren, Satan that old and subtile serpent, and he striues to make them accuse themselves falsely. Oh, saith he, if you had beene good indeed, and had borne a true heart to God, hee would neuer haue forsaken you thus, and giuen you ouer vnto such a deadnes: and then through weakenes, Gods children are readie to ioyne with the diuell against themselves, and to thinke; It is true, sure I was but an hypocrite, and hollow hearted: my former comforts were delusions and presumptions; if they had been true, I should not haue lost them. But in so iudging, you wrong your selfe. You ought to remeber that tentations be not truths, but false accusations.

cusations. And therefore, if Satan strive to accuse, doe you strive to excuse. And if he would cast you down, by so much the more lift vp your selfe by reasons out of Gods word, and by former experience in your selfe, and other Christians. For that is no good reason, Because you haue no feeling, therefore you haue no faith: and because you haue lost the sense of your comfort, therefore it was not true comfort; this is no true conclusion. For one may lose his feeling, and yet retaine a liuely and effectuell faith: Cant. 3. 1. &c. And one may haue the true comforter in his soule, and yet for a time be without sense of comfort. As is to bee seene in our Sauour Christ, Lnk. 22. 44. Matth. 27. 46.

Take heede therefore of making such conclusions. For a man may want the feeling of his faith, and cry and cal againe and againe for it, and feele nothing all this while; and yet neuerthelesse haue true and sound faith. For, the feeling of, and mourning for, the want of faith, and the earnest and constant desire of it, is an infallible signe of faith. For this is a sure rule, that so long as one feesles himselfe sicke, hee is not dead. And the high estimation of the fruites of faith, ioyned with a vehement desire thereof, is a singular euidence that there is a sound and liuely root of faith in our heart. Do not therefore agree with the diuell to persecute your selfe: fight against him, and take not his part against your owne soule. You shall finde he is strong enough alone, you had not need to ioyne with him, but rather set to resist him. If one be once the child of God in truth, hee is so for euer: if once in the fauour of God, for euer in the fauour of God. Though our feeling alter, yet there is no change in him. Where he loues once, he loues vnto the end, and world without end. Thus much for breaking of this Commandement, by speaking that which is false concerning themselves.

Publike slander.

Now it followes concerning others: and that is either publike or priuate. Publike, first, when the Magistrate or Iudge passeth false sentēce, in any cause that comes to be heard before him. This is a most hainous sinne: for, so much as in him lieth, he goeth about to make God a liar. For he stands in his place, and is his substitute & Vice-gerent here on earth; now then

then for him, to beare men in hand, that, that iudgement, which he giues, is the iudgement of God, that sets him there, when yet hee knowes it is false and corrupt, this is euen to draw God to be the author of a lie, so much as he can. And this is not onely wrong against Gods owne Maiesty, and a shamefull abuse of the place wherein God hath set him, but it is an iniurie to the person thus condemned; in that hee brings a blot vpon his name, and that wrongfully, and de- priues him also commonly of some commodity and benefit, that of right did appertaine vnto him.

Herein also many aduocates and counsellors offend, when they vphold and maintaine an ill cause for their fee. Though the cause be neuer so bad, yet let the fee bee good, and you shall haue one or other lightly, that will polish his tongue, and whet his wit, to couer a foule and naughty mater with many faire words, and make that seeme very good, which indeed was, and still is altogether wicked. This is commonly counted wit, and he a wise man that knowes how to glose thus, and set a good face vpon a foule matter, and good colours vpon an ill cause; but it is in truth a lying and a publike slander, and branded with a curse: For the Lord saith; *Cursed be he that speakes good of euill, and euill of good.* And Esay 5.20. so long as a man will set himselfe to stand for an euill thing, his conscience may (and in time will) most iustly accuse him of two great breaches of this law; that he hath hindred iustice, and furthered vnrighteousnesse to the vtmost of his power.

But some will answer; I spake as I thought, I tooke the cause to be good, I must stand for my client. But how comes it to passe that you, who are so wittie to inuent such cunning remedies to heale an ill cause, should bee so blind and ignorant, that you cannot be brought to see the soundnesse of a good cause? what is the reason why simple men of meane capacitie and lesse learning, that stand by, can sooner discern the truth and equitie of the matter, then you that haue most studied it? Is it not because the gift blindes the eyes of the wise, and takes away the vnderstanding of the prudent? that which wanted in the goodnesse of the cause,

Deut. 16. 12.

is supplied in the greatnesse of the fee, and that is the reason you cannot see.

Iob 19.16.

Pro. 18.13.

Prou. 13.16.

Prou. 19.3.

But suppose this were true, and grant that you were (as you say) ignorant of the matter: yet is it not a great fault to bee so venturous to speake so much in a matter, and that in the face of the world, before you know whether it bee good or bad, right or wrong? *Iob* would not doe so: but those causes that hee knew not, hee would enquire and search out diligently, and not open his mouth to speake, before he was wel instructed in the cause, & had sound ground for his owne conscience. This then will not serue the turne; when one hath abused his place, his hearers, and himselfe, by maintaining vnrightheousnesse: to say, Alas, I knew it not. It is a shame and folly thus to hazard his soule and credit, and then beare himselfe in hand, that this will salue all, because he knew it not. As if ignorance were a sufficient plaister to heale the wounds he hath made in his owne conscience, and to repaire all the ruines that hee hath wrought in his neighbours estate. But why had hee not knowne that it was a sin to be ignorant? Wise men should worke by knowledge. It is not onely a fault, willingly and wittingly to stand in defence of an euill cause, but euen rashly and vnadvisedly to slip into it.

Further also, false witnesses doe publikely offend against this Commandement, when they come before the Iudges, and giue a false and lying testimonie. This is often spoken against in Prouerbs, *a false witnesse shall not escape*, These be most pestilent and hurtfull vipers, and these sting and doe mischief on euery side. These peruert the Iurers, delude the Iudge, doe wrong to the cause, put all out of order, and turne all vpside downe by their falshood. These therefore shall be the first and greatest in the punishment, because they haue been the first and greatest in the sinne

And this God abhorres, when men bee so audacious, and iniurious, as publikely to sinne against God, and to chuse rather to please men by lying, then please God by telling the truth; when the false loue or feare of man, shall do more with them to make them sin, then the feare and loue of God can preuaile

preuaile to keepe them from sinning. All these doe publicly offend this Commandement.

Now the priuate offence, in this kinde followeth: and that is either in vniust accusing, or vniust defending. That vniust accusing priuatly, is called slandering and backbiting: when one wil speake ill of his neighbour that is free from that euil. This backbiting is a great breach of this Commandement, and the backbiter offends in an high degree. And the faule is so much the worse; because it alwaies hurts three at once. First, hee wounds the soule of him that receiueth the false tale; for thereby his heart is poisoned with an vncharitable conceit of his brother. The second stroke lights on the reputation of the partie thus slandered, for his name hath a maim in the account of the hearer. The last, and worst and greatest blow he giues his owne soule, which he infects with slander, and makes his conscience guiltie of a lie. These three mortall wounds, this lying tongue, like a piercing sword, makes at one time. Indeepe hee escapes best who is falselie slandered: for he being innocent, God will heale his name, and bring foorth his righteousness as the Sunne. But the other two wounds are more dangerous because they light vpon the soule, and are more hard to bee cured, because they are altogether sinne.

Therefore it stands euery man vpon to take diligent heed, that he raise vp no vniust report against any man. Now the best way to keepe himselfe from slandering, is to make a couenant with his owne soule, and to vow with himselfe, not to speake often of other mens faults. For hee that giues his tongue libertie to be busied about this subiect, it cannot be auoided, but hee shall slip into such speeches, as will make a greater breach into his brothers name, then he can easily repaire again. He that wil speak too often of others infirmities, cannot keepe himselfe from doing them many iniuries. Therefore the best way is to be sparing in this kind of talke. Then also when one hath a good calling, and iust cause to speake, let him speake discretely, in due time, and due place, and with good affection; that some good may come by his word, that either the party may be brought to the sight and amendmēt

of his fault, or else others may bee edified, and helped against the like evils. Euermore if one will discourse of anothers faults, let him be able to say, I speake it to this good end, and this good vse I hope will ensue of my speech. Or if hee can see no profit that will come by his uttering it, let him keepe it in, till another time, let him lay his hand vpon his mouth, and say he hath gone farre enough already. For if there can be no good vse seene in reuealing of it, they doe sinfully that doe not conceale it. And for raising of an ill and false report against our neighbour, it appears what a fault it is, in that God hath appointed and decreed in his law, that those which doe slander another, shall themselves vndergoe the punishment, which such a fault hath deserued, and such a person should haue suffered, if the thing had been true.

Deut. 19. 19.

As, he that wrongfully accuseth another of theft, himselfe should bee dealt withall as a Theefe. And hee that reports that another hath committed adulterie, if it bee prooued false, himself must feelee the smart that is due to an adulterer. This the righteous God hath ordained. For what can bee more iust, then that he that digs a pit for his neighbour without a cause, should himself fall into the pit? and he that seeks to take away his neighbours fame and life by a lye, should lose his owne credit and life for his lie? and though the Magistrate would neglect his duie heerein, yet God will not passe by the sinne: but as hee made the law, so it stands with his iustice to put it in execution, vnlesse one first punish himselfe by true repentance, and obtaine pardon by faithful prayer. Thus this law is broken by vniust accusing.

Defence of ill
men and bad
causes.

Prou. 17. 15.

It is next broken by vniust defending of wicked men and bad causes, when one will vse his name, credit and testimonie to vphold such a man, whose name, soule and bodie, and all are worthe to bee buried in hell. This is condemned, Prouer. 17. 15. Where (speaking of such kinde of men as bee liers in request, & false witnesses in fauour, that be of so good a nature, as that they will heale all things, make vp all gaps, and make a gloze for any matter) he saith, *He that iustifieth the wicked, and he that condemneth the iust, they both are abomination vnto God.* He shewes that this dealing, which men impute

impute to a good nature, is euen as abominable, to God, as if they should condemne goodnesse and good men. And therefore such men bee no gainers, howsoeuer the world esteemes of them. They carrie away the credit with men, but they are vtterly out of credit with God.

So he saith in another place: *Hee that praiseth the wicked, the people will curse him.* So that it is euident by both these testimonies; that they, who doe giue vnto wicked men such praise and defence as is not due vnto them, doe make thereby the hatred and curse God and men, due vnto themselves: And that most iustly; for he is worthy to be abhorred which keepes men from repentance. For there is no better medicine in the world to heale the soule, and kill the sinne, then to let the sinner sustaine the shame, and the paine that is due for his sin. For this is a remedie of Gods owne making.

And if all the Chirurgians in the world, lay their heads together, they cannot inuent a better. And therefore if they had any true loue, they would let them haue it applied to them, and not daub ouer the sore, so as it should afterwards fester and rancle to death. So that no greater enemy can bee found to the soules of men, then such as will smoothe all things ouer with colourable defences. Then also they doe much hurt to others: for now, when sinners are gotten in credit, and crept into some account, they are lesse suspected, and can with more ease practise euill and mischief. For if darknesse might be called darknesse, and sinne goe vnder the name of sinne, and the diuell come in his owne colours, the matter would be so plaine, that none would be deceiued; and so odious, that all men would hate it. But when euill is called good, and Satan comes like an Angell of light, then men giue him some entertainment, and he surprises them at vnawares. And when euill men bee garnished with false commendations, they can closely conuey their wicked intents, more easily to effect their diuellish purposes, because they are lesse suspected. As in one example may appeare, in vngodly and insufficient Ministers: If they can get some great mans letter to commend them, then they in whom there is no worth, and who x^{ist} should neuer haue been admitted to the

office of the ministerie) are presently set ouer the Lords people, without any further inquirie into them. And when they are once entred in by these ill meanes, their whole proceeding is agreeable to this corrupt beginning. For they either starue, or poyson the people committed to their charge. So for matters in ciuill state, when places of charge and importance are (through false commendations) committed to naughtie and wicked persons, ordinarily they grow to bee hurtful to Church and Common-wealth, being insolent and burthenous to all that liue vnder them. So that, these foolish and false praises are but to get some credit to the wolfe, that he may the more freely deuoure and waste the flocke: And all this mischiefe ariseth from the vnaduised extolling of vnworthie persons. Therefore as one must not speake of his neighbours fault, but in loue, discretion, and vpon good prooffe: so neither must he speake in his commendations, but in wisdom, and when it is grounded on knowledge and iudgement. And thus much for giuing out false speeches.

Receiuing of
false reports.

Now followes for receiuing; which is a grieuous sin before God as well as the former. For, he is not onely in fault that inuents lies on his owne head, but hee also that receiues them, and giues credit to them, and is bold to ground his report to others, vpon them. And that both concerning others and also concerning himselfe. To giue eare to a false report, concerning another, doth bewray a great want of loue and good affection to the name of our brother, and an ill disposition also in our selues, as may appeare, Prou. 17. 4. *The wicked giueth heed to false lips, and a lier hearkens to the naughtie tongue.* Here the holie Ghost chargeth the receiuer of vniust reports to be a wicked person, and also a lier. As if hee had said, Hee that is glad to heare false tales of other men, is a naughtie person himselfe, and hath a false and an euill heart. For if he had not, hee would neuer intertaine and approue of lies. And in the Psal. 15. the holy Ghost sets downe this, as a difference betwixt an hypocrite that is hollow-hearted, and a true and sound seruant of God; That an vpright man will not receiue a false report against his neighbour. Many men that haue no goodnesse in them, will not for their owne credit

credit sake, and to saue their honestie (as we say) inuent flanders, and be the first makers and brochers of lies: but if some impudent persons will come and buzze in their eares, some odious tale against professors, they will presently imbrace it, it goes for currant, they tell it as confidently as if nothing could bee more sure, and are as glad of it, as if it were some very gainefull and profitable thing vnto them. These men now, though they wil carrie the name of honesty, be yet wicked persons; and as the holy Ghost counts them, damnable. Reuel. 22. 15. he saith, that *without, are all those that make, and loue lies.*

There be two broods here mentioned, and as it were two litters of these monstrous liers that must goe both to hell. Some be so shamelesse, gracelesse, and impudent, and the diuell hath so farre taken possession in their hearts, as they delight to be coyning lies, and busie their heads, in inuenting and beginning flanders. Others be not so rude and grosse as that they will be the authors of a lie: but if another man will bring it to them, they will be readie and glad to entertaine and approue it. It shall haue their good word and liking.

So the hie Priests and the rest of the Councell would not themselues inuent false accusations against *Stephen*. They had not yet vtterly hardned their faces, nor quite cast off Acts. 7.1 all regard of their owne estimation, but when false accusers had brought a complaint, that hee had spoken blasphemous words against God, and *Moses*, they most willingly hearkened vnto it, being very glad to take that aduantage to proceed against him.

This may iustly reprove them who are as ready to receiue a slander as the tale-bearer is to inuent it, and thereupon also to publish it to others, without further triall or examination of the truth. But aske them, why would you speake so false a thing to defame your brother? why did you so vniustly deprauie him? This is the answer presently; I did not bring it vp, I am not the first that spake it, I heard it; it was told me, and I had reason to beleeue it, and I thought it to be true. Did you heare it? and did you beleeue it vpon the bare hearing? Then you shew what you are: such of whom

Prov. 14. 15.

Salomon speakes, A foole beleeveth every thing. That is, every ill thing, for so it must bee vnderstood: else if the thing bee good, they of all men are most hard of beleefe. Tell him of that which will doe him good, that will saue his soule, and helpe him against his sinne, he will not regard it. Bring reason vpon reason, and neuer the neere, you can by no meanes perswade him. But bring foolish ware to a foole, such as hurts his owne soule, and his brothers name, and dishonours God, and makes himseife a her; that is fit for him, this bargain is made without many words, he is very easily brought to credit such matters: and why? Because hee is a wicked foole: lies are a fit baite for him. Lay these in his way and he is presently taken. For as the spirit of God, is a spirit of truth and they that haue it, are led into al truth, and easily brought to giue care vnto it: so is the diuell a lying spirit, he is the father of lies, and those that hee possesseth, he will make them beleue every lie, and distaste every thing which they ought to know, and be perswaded of to the good of themselves and others.

And therefore this excuse will not hold out; I was told so; and how can I tell but it is true? it may be it is so, and it may be it is not so. If the ground of your perswasion be no stronger, it is a foolish perswasion, and such as your testimonie ought not to haue rested vpon. Very nature will convince such persons of want of charitie. For would any man be content, that another should take euery flying report, and vncertaine rumour that went about the countrie, concerning him, and giue credit to it, and such credit as he would iudge ill, and speake ill of him vpon so slight occasion? Would not one thinke he had wrong to be traduced? Might he not iustly say thus to the rash reporter; You should haue tried out the matter, before you had been carried away with it: You should haue searched whether it were so or not, talked and conferred with those that could tell you the certaintie of it, before you had so far credited it, as confidently to rehearse it. Is another then bound to deale so with you, & is it not your dutie to doe so to others? Must not we doe as we would be done by; and haue that care of anothers name and credit, that

we

we desire another should haue of ours? Therefore this is plainly iniurious and wrongfull dealing, and those that haue this way fallen, must repent for it, and aske pardon : or else they may looke for the like measure from men whiles they liue, and to be depriued of eternall life when they die.

Further, hence wee must learne to chafe away such as are busi-bodies in discoursing of other mens matters, as the holy Ghost admonisheth vs. *As the north wind driueth away raine* Prou. 25. 23.
so doth an angry countenance, a slandering tongue. When the ayre is thicke, and the clouds doe threaten abundance of raine, the north winde arising purgeth the aire, and dispels the clouds, and makes the coast cleare : so must a wise man beare such grauity in his countenance, as that hee may blow away flattering slanderers when they come full fraught with lies, and suffer them not to vnload their naughty and lying stufte in his eares. Therefore if the Master perceiue any of his seruants to delight in secret telling tales, in whispering against others, and bringing newes to traduce his neighbor, that they may get more credit vnto themselves, hee must looke frowningly vpon such claw-backs, and driue them from him, giue them no hearing, nor the least allowance. This is a great fault in him, that cannot occupie himselfe in any better businesse, then in blemishing his neighbours fame : and it is as bad in the hearer, when hee receiues them with kind lookes, and giues them countenance, and maintaines them in this wicked course, It is the property of a foole to belecue euery thing, as hath bin shewed, but a wise man must not be so light of beleefe. Indeed in matters pertaining to our good, that God hath set downe in his Word, the quicklier and the easier one can belecue him, the better it is : but for these idle tales, that tend to nothing but to breed vncharitable conceits against our brethren, let them haue no entertainment, vnlesse they come guarded with sound and good reasons, and proofes. For wee say of theft, The receiuer makes the theefe : so it is also in this case, The receiuer makes the lyar. For if the lyar could haue no vtterance of his ware, and no man would deale with him in such traffike, but shake him vp with sharpe reproofes, he would soone be wea-

rie of his trade. But now because his wares goes away so fast, and he can haue good sale, and so many Chap men, hee is in very good liking with his old occupation, and giues himselfe still to his wonted coyning. Thus this Commandement is broken, in receiuing lies concerning another.

It is transgressed also, when one receiues lies concerning himselfe, whether in flattery, or accusation. In the former, *Herod* faulted, Acts 12. The foolish people hearing his eloquent oration, and seeing his pompe and glory, would needs make a God of him: And they giue him the applause, crying, the voice of God, and not of man: now he sits downe by it, and was very well content it should be so spoken. It was a base and abiect thing for them to goe so farre in flattering, and it was as great a madnesse in him, to take it to himselfe, and be glad of it. They played the fooles too much in giuing such false and blasphemous praise: and hee played the foole farre more in receiuing of it. So comes *Tertullus* to *Felix* the gouernour, who (because hee would currie fauour with him, and haue him serue his turne) reckons vp vertues good store, and will set him vp high enough saying: *Sith we haue obtained great quietnesse through thee, and that many worthie things are done vnto this nation through thy providence, we acknowledge it most noble Felix with all thanks.* And thus hee gloseth in the beginning, to win him to serue his owne turne. This was a seruile and contemptible practise, to lie and dissemble thus openly. For it was well knowne, and he was not ignorant, that *Felix* was a most cruell, vniust, and filthie person. Now *Felix* sits by, is guiltie in conscience that he had bin a very Wolfe, and an vngodly tyrant, and knowes all his praises to be false: yet the foolish man swallowes all, was very willing to heare a long catalogue of false praises: in doing whereof hee sinned grieuously. Therefore a man must be content with that praise which Gods word and his owne workes doe giue; and neither seeke for, nor receiue any more. That which *Salomon* saith of a vertuous woman, e- uery man must obserue of himselfe, *Let her workes praise her* saith *Salomon*, Prou. 31. 31. So must every man bee content with that praise that hee deserueth, and not so much looke
what

Acts 24 2.

what other men speake, as what himselfe hath done.

Therefore this condemnes the foolishnesse of those that *Vse. 1.*
will bring vp flatterers, and keepe company with such flauish persons, as will bee alwaies giuing them vnderferued commendations, and that also before his face. For when these enchanters haue once bewitched them with their flatteries, telling them that they deale wisely and take a good course, they play the good husbands, and prouide well for their family, and posterity: then let Gods Ministers reprove them as long as they will, and their faithfull friends admonish them as much as they can: yet they beare off all with this. That howsoeuer we reprove them, yet others commend and encourage them in their course, and therefore they see no reason why they should not goe forward in it, and hold them more precise then wise that mislike it. But who be they that commend you? euen flattering Sycophants, and dissembling claw-backes, that will speake any thing for aduantage, and any thing is good if they hope to get by it. And why will you bee so foolish to belecue those that speake for your hurt, in that thing that your conscience either doth know, or may know to bee altogether false? This is that which hardens the heart, this keepes from repentance, this makes one obstinate, that he will goe on, and nothing shall turne him, when he hearkens to such as will sooth him vp in any thing, care not what they speake so they may please; and so suffers himselfe rather to bee deceiued and seduced by them, then admonished and led in the right way by God.

And this sheweth a very ignorant and foolish minde, that one is not acquainted with his owne estate, nor doth cast ouer his accounts that hang betwixt God and himselfe. For no bankrupt, that knoweth well that he oweth much more then he is worth, will easily be perswaded of the sufficiencie of his estate. For, if some companion as beggerly as himselfe, would come and tell him, You are a very rich man, you haue great wealth, you are able to buy lands, and purchase faire Lordships, and such other idle talke; would hee bee perswaded by him? Would he satisfie himselfe with this, and brag of his wealth, and take himselfe for some great personage? It were

were impossible. He would count him for a mad man that would say thus: and himselfe would bee neuer a whit the prouder for all these rich discourses. So if a man would often rife his owne conscience, goe ouer his affections and see how they be disordered, consider his actions, how farre they differ from Gods law, and thus vse to see into himselfe, and make account of his debts & arrearages wherein he hath cast himselfe, then let a thousand smooth-tongu'd dissemblers perswade him; You haue liued honestly, you haue behaued your selfe well, and like a Christian: you are a very vertuous man: he would neuer receiue their false testimony: but being guiltie in his owne conscience, he would easily passe sentence vpon himselfe, and readily discerne their grosse flattery. But now because men be so carelesse that they wil not cast ouer their accounts themselues, and make a right reckoning, that they might know their owne estate, therefore others come and bring in false reckonings, and make false accounts: and so they be deceiued and think themselues in a very good plight, when (in truth) they are most wretched and miserable. Therefore let euery man take heed of that praise that puffeth vp and hardeneth, and see that none perswade vs that we be better, or our sins lesse or fewer then they be. And thus much for receiuing of these false testimonies, concerning ones self, which come in the way of praising and extolling.

Not to yeeld
to vniust accu-
sation.

Iob 27.5.

Now, for those which come in the way of accusing and depressing. As one must not yeeld to the flatteries of others: so neither must hee yeeld to their false accusations against himselfe, that tend to make him thinke worse of himselfe, then indeed hee ought, and to disable him to doe that good which he should, and also hath liberty to doe. So *Iob* would not accord to the sayings of his friends in this case. Although they charged him to be an Hypocrit, and that he had not an vpright heart, yet would not *Iob* consent vnto them, he would not while he liued forsake his innocency, and let go the equitie of his cause, nor thinke a whit the worse of his former life, or of his present estate, for all their proofes and reasons, that they did falsly apply against him. For, he knew that hee had many daies and times before, made all euen
betweene

betweene God and himselfe, and had many times cast ouer his accounts, and found himselfe acquitted of al before God, that no debt remained to be laid to his charge. For, howsoeuer no man whiles his life endures, shall bee freed from the dregs of sinne, and some spots of corruption; yet when hee, in a sight of his faults comes to repent, and be sorry for them, and to pray to God for pardon for them, and to beleue that God for Christs sake will forgiue them; hee is as free then from the guilt and punishment of all his sinnes, as if hee had neuer committed them.

Now *Iob* knew, that he had often after this sort set all reckonings right betwixt God and himselfe; and that no fault did hang vpon the score vnrepented, or vnpardoned. Therefore all their perswasions could not withdraw him from his faith, nor make him doubt of his sinceritie. For what euer they said, yet his owne workes, and God, and his owne conscience said, that hee was true, sincere, and guiltlesse of that crime which they so sharply charged vpon him. Wherefore he set them al at defiance, that would offer to make challenge to his innocencie. Though his wealth was gone, his children dead, his cattell stolne and kild, his seruants slaine, and his friends all gone backe from him; yet his innocencie stucke to him, and his assurance that hee serued God in the truth of his heart, and the vprightnesse of his soule, abode by him: and this neither his friends, nor his foes, nor all the diuels in hell, could wrest from him, but hee held it fast, notwithstanding all their assaults to the contrarie. And that was the cause why he bare his affliction so patiently, and with so great comfort: But now if he had yeelded to this false testimonie, and accusation euen of good men, and said; Indeede this is true that you say, I neuer had an vpright hart to God, I did all in hypocrisie and dissimulation, nothing in sinceritie, nothing in truth; he might & could not chuse, but haue held down his head with shame; he had been wholly opprest with griefe and vexation: all his good actions would haue afforded him no ioy nor comfort, no consolation or peace. For if they had been in hypocrisie, they had been all sinnes, and hee would haue had no heart, neither could haue endured to
come

Iob 27. 10.

come to God, nor lift vp any prayer to him. For so he saith, *Can the hypocrite pray to God at all times?* And thus hauing deprivied himselfe of those staies and supports; he must needs haue sunke downe in anguish and desperation.

Vse 1.

This serueth to confute those that when they bee in truth found Christians, and many infallible workes of true Christianitie haue appeared and doe now appeare in them: yet if the diuell either doe himselfe, or else moue some wicked sinner to roare in their eares that they bee hypocrites, and that they haue no truth in them, but haue done all in shew, and to be seene of men; straight-way they are ready to ioyne hands with Satan, and vse their owne strength against their owne soule, and will seeke him reasons, to confirme the diuels false slanderous imputations, and to weaken their owne faith, and bring much needlesse trouble, and many gripings vpon their soules: which (if they had withstood these lies) they might haue escaped. Nay (say they) surely it is as they say, wretch that I am, God hath met with me now, they should not haue had power to say so, had it not been so. I am false, all that I haue done is in vaine, it was but glosing and dissembling.

And why so? Is not the diuell a liar? and will you so lightly giue him credit, and that at the first? but this is a great fault and weaknes. For as one should not yeeld to the vniust and false praises of another; so neither must hee condemne himselfe vpon so slender a ground as the diuels, or diuellish mens words; Nay, one must not so wrongfully rob God of his praise, and himselfe of his comfort. And as the former persons were so easily seduced in matter of their commendation, because they seldome or neuer looke ouer their sinnes; so these are so quickly put in doubt of their vprightnesse, because they doe not vse to marke what good works they doe, and consider what graces God hath bestowed vpon them. For if men would not be alwaies looking and searching into their infirmities, but sometimes lift vp their eyes to the mercies of God, and take a view of that strength which he hath given against sinne, and power to doe some good things, and keepe as perfect a reckoning of Gods benefits, as of their afflictions and miteries; they would not be so soone driven
from

from their hope and put out of comfort: The diuels slanders would not daunt them so much, but they would take faster hold of Gods mercie. So much for the breach of this Commandement, in things forbidden,

The things
commanded,
are either

Inward, contrarie to suspicion;
a charitable opinion, and good
hope of our neighbour: which
must be shewed by

1. Taking doubtfull things in the best part.
2. Defending his name, if we heare him slandered.
3. Being grieued when wee heare true report of his ill deeds.

Generall to speake the
truth from ones hart:
and that.

With a good affection.
To a good end.

Outward,

Speiallie
touching

Others: to speake of their
Our selues: to speake sparingly either of our

Faults before their face.
Vertues behinde their backe.
Faults,
Good deeds.

First, for the inward duty, here euery man is bound to haue a charitable opinion and good conceit of his neighbour, with a desire of his good name and credit. This louing perswasion of his heart, is contrary to the former suspecting and misdeeming. For as suspicion allowed makes one lie open to all the sinnes that follow it, both in giuing and receiuing ill reports: So this being obserued that our hearts be well seasoned with this charitable opinion, & desire of our brothers credit; we are sure, neither our selues to become slanderers, nor to be tainted by receiuing the venome of false slanders, from other mens mouthes: therefore to mound our selues against other breaches of this commandement: First, get our hearts to giue our neighbours that allowance, which wisdom and charitie will affoord them. Now whether we haue this maine and principall vertue of this Commandement, or no, it must be tried: and euery one may know his owne heart by these three rules.

First,

Rules to trie
our affections
towards our
neighbours
good name.

First, it doubtfull things, where the matter is not plaine, alwaies take things in the best part. If any sense can bee found better then other, let that be had. If matters be not too evidently ill, alwaies a heart that is charitably disposed to his neighbours credit will seeke the best interpretation; and (as neere as he can) make the best of euery thing.

Rom. 1. 19.

But if one construe things in the worst sense, and wrest euery thing to some euill meaning and intent, this man sheweth plainly, that malice lurkes in his heart, and that hee neither desires the estimation of his neighbour, nor carries any good perswasion of him in his heart. Therefore *Paul* sets them downe in the midst of many other grosse & graceles sinners, *which take all things in the worse part*: because this is a plaine prooffe and testimony of a heart poisoned with the gall of vncharitable suspicion. Let this be the first triall then: When things bee vncertaine, and will beare two constructions, take them after the most fauourable manner you can.

Secondly, a louing heart, and good affection to another mans credit, will shew it selfe in the tongue, by defending him, and taking his part, if wee heare any slanders spoken against him. For, silence is a betraying of his innocency. And therefore if another in hatred will shew his malice in speaking lies in his disgrace, then we must in loue open our mouth and shew our good will by relating the truth in his defence. Thus *Jonathan* knowing *David* to bee a vertuous and worthie man, and that all those things were altogether false, that *Saul* imagined concerning him, and that the King was misse-informed, and misse-led by pick-thankes: he will not (though it was his father, and that with danger of his life) hold his tongue but discharge a good conscience, & declare the innocencie of an innocent; against all that wil come to slander him. Therefore this serues to confute those that will beare men in hand; that they beare a very good minde and a great good will to professors and Christians, that bee the seruants of God: but you shall neuer heare a word come from them, to defend them, though they bee in place where they bee railed on, and vniufully accused. They thinke they haue quit themselues well, if they can say thus: I haue been
in

Vse.

in such a place, and there were such a companie of wicked persons, that railed at professors, and vilified them with all the indignitie they could, and spared not to speake intolerable lies against such, and such honest men: And what did you al this while? Why, surely, I was sorry, but I could not helpe it: I did not ioyne with the, but I euen held my tongue, and let them goe on, and spake neuer a word. Did you say nothing? You may say that with shame enough: What did you there then? But there were more noble and more learned, and men that had more authoritie then I, at the same time; and what reason had I to speake before them? They should haue spoken in the defence of those that were abused. Should they? and did not? And why did not you then? Suppose your selfe had been the partie slandered, what would you then haue done? What? Why I had good reason to speake in mine owne cause and to stand for my selfe, Who would stand by, as though hee were tongue-tied, and heare his credit troden vnder foote, and speake neuer a word in his owne defence? And haue you so quickly forgotten that rule and principle of nature, To loue your neighbour as your selfe, To doe to him as you would bee done by? Could you haue found words to haue spoken for your selfe, and are you dumbe for another, whose innocencie and worth was as great as your owne? Where is your loue, and good will? What minde beare you to his good name? Heere now one must needs confesse in his heart, that hee wanted that good affection to his neighbours reputation, that he should haue had. For if the disgrace of our neighbour would hinder him from doing that good, that hee might otherwise performe in his calling, and so darken Gods graces that are in him, and diminish the fruite that might proceed of them, a man is bound in such a case to stand as earnestly and as stiffly for his neighbour, as for himselfe. Thus wee may trie our heart by the second rule: if wee finde our tongue, readie to maintaine our brothers name against back-biters, and to iustifie his innocencie against false accusers.

Thirdly, we shall easily discern what affection wee beare to our brothers credit, by our grieve and sorrow which wee conceiue,

conceiue, when we heare a true report made of any fault or sinne, that hath indeede blotted him, and made a grieuous breach into his reputation. If wee be grieued and sorrowfull for his faults, whereby he hath deserued disgrace, and diminished his credit; then it is sure that wee are well affected to him, and beare that good desire that is here commanded.

Ezra 9.

Thus *Ezra* shewed how deare the names of Gods people were vnto him. For hee hauing heard of that foule and reprochful sinne, that they had taken strange wives, and mingled the holy seede with the prophane, he wept and mourned, and hanged downe his head, and confessed that he was ashamed, and could not lift vp his face towards heaven. But what had he done? He was cleere. One would haue thought hee had no cause to be ashamed. Hee had not offended in this point. A naturall man would rather haue said, You be a company of naughty persons: What? are you not ashamed thus to forget God, and to goe cleane contrarie to his commandement in this sort? and so haue fallen to railing and reuiling them. But hee was not of that minde, Hee loued his neighbours name better then so: And therefore hee pitied them, and was carefull to heale their fault, as he would haue been dealt withall in the like case himselfe.

So that if we haue pitie and compassion in our neighbors faults, and pray for him, and admonish him, and vse al means to bring him to repentance, wee loue our neighbours credit. And he that can thus conuert his brother from going astray, hath done the part of a good man, and louing friend. For he hath healed the soule, and cleered the name, and covered a multitude of sinnes. And thus much for this inward dutie, and the three notes and trials of it.

Now follow the outward duties: which are either generall, or speciall. And first for the generall. That is, to speake the truth from ones heart, as *Dauid* in the 15. Psalme. Not to speake the truth alone, but also from our heart: neither after a flattering and dissembling manner, nor after a railing and reprochfull manner. Not for hope or feare, or by compulsion, but heartily to speake iust as the cause is, without seruing our selues. This is one speciall commendation of Christ; that

Iam. 5. 20.

Esa. 53. 9. 1.

That no guile was found in his mouth. But yet these two rules must be kept in speaking the truth; First, that we speake with a good affection. For if one speake the truth in wrath and passion, from a distempered minde, the words indeed are not sinfull, but the manner is wicked, and he breaketh this commandement. Many wil haue a care, to vtter nothing but that which they can iustifie, and prooue to be true. But their affection is altogether disordered. For in a reuengeful minde to ease themselves, whatsoeuer euill they know by a man out it shall goe, without any regard of edifying others, or countering the person. For being in a rage, they care not how farre they discredit their neighbour. Now this rude and vngodly powring out of the truth, is sin against our neighbours name, as well as to lie and back-bite. So that alwaies truth must be bounded with a louing heart, and with a quiet and well tempered minde. If one speake vnseasonably to hurt his neighbour; he offends in deliuering the truth. The second rule: That one must look his end to be good, that one doe aime at Gods glorie, and the edification of men. For so the Apostle saith, Col. 4. *Whatsoeuer you do, let al be done to the glory of God.* If one bee about to speake any thing, let him first looke what glorie he may bring to God by speaking it. Secondly, see what profit may redound either to those to whom we speake, or to the party of whom. Else neuer speake of other mens faults, but when we can say, this profit will come, either to giue warning to others, that they may take heede, or that our selues may learne more to hate the sinne, or that the party of whom the speech is, may be brought to a sight & reformation of his fault. But if we can see no good that will arise by our speech it is sure it was sinne, and at the least idle speech. So that we must speake the truth from our heart, which a good affection, and in good descretion, that God may haue his due praise and man his due edification. Thus much for the generall dutie.

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Two rules
must be kept
in speaking
the truth.

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Now the special concerneth either others, or our selues. In Rules to be speaking of others, these rules must be obserued; in praying, obserued in to speake in others commendation, rather in absence then speaking of when they bee present. Because if we commend them to others.

Aa

their

their faces, though our testimony be true: yet it may seeme more to fauour of flattery then of liking of the graces that are in them: and besides, through our infirmities, it is not without danger of making them proud and conceited. But in their absence we are to speake the truth as much as we can to the praise of Gods gifts in his Children, that so we may winne more credit to their graces, and they may be able to doe more good with them. And thus (as time and place and our calling requireth) it is our dutie to giue true and due commendations to Gods seruants. But for reproofe, and speaking of other mens faults (all circumstances considered) let it be before their faces. The fittest time and season of commending, for the most part is in absence: but of reprehending, when either the partie alone is present, or he is one that is present, or at least the thing may be brought to him whom it concerneth. For so the holy Ghost commands: *Hate not thy neighbour, but tell him plainely of his fault.* Tell it not another, but be as plaine and as round with him as you can, so that it be with good tearmes, and with due regard of betters and superiours. This is contrarie to many, that neuer speake so much to magnifie others good parts, as when the parties themselues are within the hearing; and neuer so much of their faults & frailties, as when they are farthest off, that are faultie. This shewes, that the one comes from a fawning disposition, to curry fauour rather then in acknowledgement of Gods graces: and the other rather from malice, and reuenge, then from loue and desire of the parties good. For modestie forbids vs to make a reherfall of ones good things before his face, vnlesse it be, (when he is dejected, and too much depressed) to raise him vp. And this we must obserue in speaking concerning other.

Now concerning our selues, this rule must be kept, that wee speake as sparingly, as may be; First, of our infirmities, lest it giue a suspition of pride and hypocrisie, or else disgrace vs so much that we be able to doe lesse good, then we might otherwise performe. Also the same rule is to be kept in speaking of our vertues; for feare lest at last we should grow to waxe proud in our imagination, or at least giue others

Leu. 19. 17.

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Dod, J.

The ninth Commandement.

365

thers occasion to iudge vs arrogant or vaine glorious. Now these things no man in the world is able perfectly to fulfil. For almost in euery branch we are ready to offend continually.

But the vse that we must make, is, first, to see our wants; *Vse 1.* then to confesse and acknowledge them in humilitie before God, and lastly to pray for assistance, and to beseech God that as he hath giuen vs this holy law, so hee will giue vs an holy heart, that we may keepe it and yeeld obedience vnto it in some measure of vprightnesse. And thus much for the first fīue Commandements of the second table, which concerne al outward actions, & all inward thoughts, with consent. Now followeth the tenth, and last Commandement.

The tenth Commandement.

Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his maid, nor his Oxe, nor his Asse, nor any thing that is thy neighbours.

His last Commandement forbids the least thoughts and motions of the heart against our neighbor, though their be neither consent, nor yeelding of the will. And requires such a contentednesse with our estate, as that we neuer haue the smallest motion tending to the hurt of our neighbour in any sort. Yea that we haue such aloue of our neighbour, as neuer to thinke of him, or any thing belonging to him, but with desire of his good euery way. To couet in this place, signifies to haue a motion of the heart without any settled consent of will.

From this then, that God here forbids coueting, we learne *Doct.* that the first motion and inclination of the heart to any sinne though a man neuer yeeld to it, nor cast about how to bring it to passe, is a sinne. And the reasons are plaine; first because God hath forbidden it. As *Paul* saith, hee had not *Rom. 7. 7.* knowne lust to bee a sinne, but that the law saith, *Thou*

shalt not lust. He knew, and many heathen men, that neuer heard of Gods law, did confesse, that the inward thoughts ioyned with consent and full purpose to doe them, if occasion serued, were sinnes. But for those motions that did but (as it were) passe through the heart, and stayed not there, and had no place of aboad yeelded to the, but were shut out so soone as they entred in, hee could neuer haue beene perswaded that these were faults, and prouoked Gods wrath; but that he knew and beleued that the law of God condemned them. Secondly, if one examine these by that general rule, do as you would be done by: he shall see that they agree not with it. For, no man would be willing to haue another man conceiue the least flying conceit or thought that might hurt him, though he neuer went about to put it in practise: and therefore also he must be driven to confesse, that it is a sinne in him, to haue such thoughts towards another. Thirdly, if we consider the cause it will appeare how ill they be. They are fruits of originall sinne, and proceed from naturall corruption: now who can draw a cleane thing out of that which is vncleane? there is not one. Who can pull good fruit from off a bad tree? Being then effects of our naturall pollution that we receiued from *Adam* (for if we had continued in innocency, we should haue bin perfect without any such motion of the heart) they are sinfull, and make vs liable to the curse and iudgment of God. For whatsoever comes from sinne is sin. Lastly if the fruits hereof be marked they shall appeare to be euill. *S. James 1. 14.* sets down the effects of these euill thoughts and motions. *Euery man (saith he) is tempted when he is drawne away by his owne concupiscence and is inticed.* Thus he shewes, that let one make as little account of these thoughts as he please, and think them smal matters; yet the worke that they doe is not small: for they draw away the heart from the presence of God, and they entangle the mind with desire of vaine and hurtfull things. And when we are haled away from holy meditations of God, to hearken to the motions of lust, then quickly we yeeld inward consent, and so fall to outward practise of actuall sinne.

Which if it bee not stayed and healed in time by repentance,

Iob 14. 4.

rance, as it iustly deserueth, it bringeth euerlasting death. So that these first lusts are like a little sparke of fire, lighting vpon tinder or tow, which if they be not quickly quenched, wil grow to a great flame: So is the danger great that comes fro euery one of these, that we so little regard. For there is not the least of them, but it hurts the heart, and withdrawes it from God, and makes it more vnfit to pray, or heare, or doe any thing that is good, but more prone to be drawne to any euill. And therfore it is not slightly to be passed ouer. So that because these lusts breake Gods commandements, and are against the law of charitie, and come from an euill cause, and bring with them such euill effects, therefore the least euill imagination arising in the heart, without any agreeing of the minde to put it in practise, is sinne and deserues death.

The vse that we should make of this, is, our continual humiliation; for that our nature, and the whole frame of our soule and bodie is such, as no minute almost goes ouer our head but some euil and vaine motion or other goes through our heart, and springeth out of the sincke and puddle of our flesh. Our nature is like a great fire-brand, that if it bee neuer so little stirred, sends forth many sparkes on euery side. Therefore we must learne in this regard to denie our selues and humblie to fall downe before God, beseeching him to heale our corrupt nature, and to wash and cleanse it more and more by his holy spirit. Then wee haue made one good vse of the law, when we are so touched with the sight of our sins, as that we go quit out of our selues, when the law hath so stopt our mouth, as that wee can alleage nothing in our selues, wherefore we should not bee damned, but relie and cast our selues onely on the mercies of God in the merits of Christ. Againe, this teacheth to vse all good meanes to keep our heart, from these ill motions, and hinder this fire-brand from sparkling abroad. First, make a couenant with our eies, to looke vpon nothing, & our eares to heare nothing, and al our senses to admit nothing into the heart, that may stir vp and prouoke the naughtinesse of it. Secondly, take down the flesh often by fasting, prayer and hearing, and such other spirituall exercises. For, this is the cause why our corruption

Use 1.

Rom. 3. 19.

*Preseruatiues
against wicked
lusts.*

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growes so strong, because we doe not set our selues to resist and fight against it. For if we would vse al good meanes that God hath appointed to kill and crucifie it, and beseech him to giue a blessing vpon the same, it would bee an effectuall help to vs, and we should preuaile more against it. Thirdly, let vs learne to set our minde on worke alwaies with some good meditation, and holy desires and thoughts. For mans heart is restless, like the watch of a clocke, while the poyses hang at it; which if it be not set a right, will goe wrong: so while we liue, if we do not by grace direct our hart towards God and man, corruption will draw it to all disorder and confusion. Therefore it is, that many are so troubled with ill motions, and continuall boyling of ill thoughts, because the heart is not busied and taken vp with some good thing. For if grace cease working, corruption will straight bee doing. Thus much for this point, that the first motions arising from originall sinne, are to be condemned. For if the consenting be euill, the conceiuing cannot be good; if the proceeding be wicked, the beginning is of the same nature.

Sinne the
more hurtfull,
the more dam-
nable.

Esay 5.8.

Iob 20.19.

House] The house is put in the first place, not because it is more deare and neerer then the wife; but because this iniurie in desiring the house, extendeth it self to the husband, to the wife, to the children, and seruants: yea, to the beasts also and cattell. Euery one hath a part in it. The hurt thereof is more generall, then of the rest: therefore it is placed in the first place. In that this breach is set in the first place because it is hurtfull to more; we learne that those sinnes which are iniurious to many men, are most hurtfull to ones selfe, and most hated of God. And for this cause coueting other mens houses is set in the first ranke, and in the chiefe place of it; as that which is most to be abhorred. So in *Esay*, the Lord pronounceth an especiall woe and curse against those, that ioine house to house, that they may dwell alone in the land. And in *Iob* he shewes, the curse and vengeance of God is due vnto those which are spoilers of houses: *He puld downe houses which he built not.* It were a foule fault for one to begin well and end ill; to build houses for the harbour and helpe of mankind at the first, and after to destroy and pull downe those

those which he hath built. But when he finds things in good state, and there was roome enough for his neighbours to dwell by him, before he came; then for him to pull downe houses, and to vnpeople the land and waste the countrey, is a most horrible and indigne thing, such as for which God prouided a condigne punishment. Therefore God threat-
 neth that hee will cause his fierce wrath to raine vpon his meate, and make him vomit his sweete morsels, and the arrows of his vengeance shall pierce him thorow. *Salomon* also shewes what kinde of people they bee for Common-wealth. For they are ready to excuse themselues: That they deale with base fellowes, and meane companions that must not be compared with men of such worth as themselues are. Better a thousand such refuse persons should want (say they) then a gentleman of place and worship should bee without his delights, and plentifull maintenance for his degree. But they doe not onely oppresse heereby men of the lower sort, but also they strike dangerously at the Prince, and at the whole land. For *Salomon* saith, that the strength and honour
 of a King, consisteth in the multitude of people. They weaken the state of the Prince, and the stay of the land, and by consequent are enemies, and in truth the most secret vnderminers of the whole state. These are most wicked persons, such as the Prophet speakes of, that desolation and destru-
 ction are in their paths; and their footsteps (wherby you may trace them) is, wasting, spoiling, and ruining the houses and liuings of poore men. This is to proclaime to all the world, that there is no feare of God before their eyes.

Iob 20. 20. &c.

Prou. 14. 28.

Esay 59. 7.

Rom. 3. 16.

Rom. 3. 18.

Preseruatiues
 to restraine vs
 from spoyling
 our neighbors.

Now the meanes whereby wee may keepe our selues from coueting, and much more from taking away our neighbours house, are first to consider that the house wee haue already, is better farre then wee deserue. There is not any that dwells in so poore a cottage, but his habitation is better then his merits could purchase; yea though he were in a dungeon. For hee hath deserued to be shut vp in hell. Then againe it doth not yet seeme good to God, to giue him a better, and therefore he should content himselfe with that hee hath, and confesse that God is wiser, and knowes

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what is good for him better then himselfe. Thirdly, consider the deceitfulnes of our owne hearts: One thinkes now, that if he had a fairer house, he should be more at quiet: but may not this be a false perswasion? may not God crosse him with sicknesse and diseases, with shame and disgrace, with troubles and horror of conscience? and then the walles will not comfort him, the roofe and couering will not bring him any peace. It is not the dwelling that will bring quietnesse, nor the change of the house that can settle the heart: Vnlesse we change our couetousnesse and wickednesse, for contentednesse and goodnes; we shall haue great grieve and vexation in great and faire houses, and in the midst of our abundance: but if our heart be good and reformed, we shall liue quietly, and dye blessedly, in whatsoeuer house or place we liue or dye.

Nor his wife.

Wiues ought
to be dearly
beloued of
their hus-
bands.

THis is added as the next chiefe thing, in desiring where-
of our neighbour is grievously wronged. So that hence
wee may gather, that the wife ought to bee more deare to
men then all their substance. So Prou. 19. 14. *House and ri-
ches are the inheritance of the Fathers: but a prudent wife
commeth of the Lord:* House and riches also are the gifts of
God, but he meaneth, a good wife is a more speciall imme-
diate & excellent gift. As Prou. 31. 10. *A vertuous woman is
more precious then pearles.* And so it is written, that *Adam*
was not in his full happinesse, till God had giuen him *Eua*,
who was bestowed on him, as the speciall outward comfort,
by whose louing societie, hee might bee helped euery way.
Men therefore must hence learne to make account of their
wiues, more then of any earthly thing besides. For she is
flesh of his flesh, a part of himselfe, and a member of his bo-
die: which cannot be said of a parent or childe, or brother,
or any kindred. And she may well bee valued aboue the
pearles. For no Jewels can doe that good that a good wife
can and doth. For if hee haue grieve within, or businesse or
troubles in his outward estate, others things be dumbe, and
cannot helpe him: but she can refresh his soule with good
counsel, oversee his businesse in wisdom, helpe his body in
and

and against sicknesse and infirmitie, and incourage him in his calling, and bee a stay and succour to him in all things. Therefore also those be most miserable and base minded *Vse 1.* men, that set their desire so much vpon the outward things of the world, that if their wife and their wealth were laid in the ballance together, they would sooner part with tenne wiues one after another, then lose their filthie lucre and worldly comoditie. They would thinke it an iniurie in the wife, if she should chuse rather to haue her husband dye, then her wealth to be taken from her. And why then do they beare this vnnaturall affection towards her? Therefore men should pray to God to giue them that heart and minde, that they may performe all due honour and beneuolence to their wiues. For if they loue not at home, they wil lust abroad, and if she haue not her allowance, others shall haue more then their allowance. And it confutes those that make it a light *Vse 2.* matter to wrong another in his wife, which is an iniurie of the greatest hurt, and an offence of most bitter grieve. Many that would be ashamed to steale ones horse, or picke his purse; yet thinke it no great thing to abuse the wife: which of all other robberies is the worst. Other goods are to a good husband but as dust and chaffe, in comparison of her. And it would more grieue him, and be a greater indignitie to haue her defiled, then to see all his substance spoyled and consumed. Wiues also must learne so faithfully to carry the- *Vse 3.* selues, that they may be worthy this place & estimation. For howsoeuer her ill dealing must not free him from his dutie: yet she shall be so much the more faultie and worthy of punishment, if being appointed for so great an help, and receiuing from him so great loue, she bee rather a discomfort and hindrance, then an help and comfort vnto him. Now it followeth; *Nor his man servant, nor his maide servant.* In the next *Servants more* place God sets downe the seruants before the cattell or any *to be accoun-* other wealth. Whence wee learne that a man ought to make *ted of, then ri-* more account of his seruants then any other goods; because *ches.* God alwaies makes more reckoning of mankinde then of other creatures, and we must esteeme things as God values them. Now in the old law, those that should steale any other *Exod. 21. 16.* thing,

Iob 31.15.

Gal. 3.28.

Vse 1.

thing, were not to suffer death for it, but to restore foure-fold. But hee that should steale men, (as then some wicked men would, because they could sell them for slaues to their great aduantage) he was to die for it. So that wee see, God preferres a seruant before a beast; therefore also our iudgement and estimation ought to be conformable vnto his. So *Iob* saith that he would heare his seruant, and giues with all a singular reason for the same; He y^e made me in the wombe, did he not make him? so that both were made in the womb, both had one nature, one Creator and Redeemer. In all the former respects there is no difference of bond or free: But there is an equalitie betweene the seruant and the Master. The seruant, if hee be elect and holy, hath as much right in the blood of Christ, and shall haue as good part of the glorie of Christ in heauen, as the master. And therefore he is much more excellent, and to be set farre aboue all other goods. Likewise they are the most profitable goods, and in that regard to be more highly esteemed. For if one had neuer so many cattell, and no seruants to looke to them, they would bring him much trouble, and little gaine. If one had in his possession neuer so much land, and none to manure and husband it orderly, it would yeeld him no commoditie. Therefore Masters must learne to haue a great care of them, and set more by them then by the beasts, and not to be iniurious vnto them, though they seeme neuer so base. For the most contemptible seruant in the world, is of more worth by nature, then the most excellent bruit beast. And the most abiect handmaid is more to be regarded, then the best gold or richest treasure. Therefore this serues to confute the crueltie and couetousnesse of such, as doe shew more loue and good vsage to the beasts, then to men made after Gods image, and committed to their charge. For when their cattell take paines, they provide food and dressing: and if they be sicke and diseased, they seeke all meanes to haue them cured and recouered. But let their seruants rise vp early, and goe to bed late, and trauell sore all day: yet little or no regard is had, either of their diet or warmth, or other comfortable refreshing. And though they be sick and weak in their house

house, and lie hard by them, they will not so much as goe to them, with any care or diligence, but rather make a spoile of them in defrauding them of their wages. This is a beastly and sauage crueltie, and God paies them for it accordingly: For either he plagues them with vnfaithfull seruants, or else makes them so odious, as no seruants will abide with them, but the whole toile lieth vpon themselues. And indeed sith they prise beasts aboue men, and beare a greater affection to their goods, then to the Image of God in man; it is most iust, that their beasts and goods should be turned into a burthen and vexation vnto them. And this may bee also for the instruction of seruants; That for as much as God doth preferre them before all other goods, therefore they should so behaue themselues as they may answere to their place. For where God giues more wages, he doth require more work, or else hee will lay on more punishment. And therefore it serues vtterly to condemne such as be idle and wicked, that if yee looke into them, you can see them good for nothing, but giuen to swaggering, swelling, & disguising themselues in their apparell and behauiour, they fill the house full of sin, and pollute it with vnchastitie, and all manner of disorder. It is iust, they should bee lesse made of, then the beasts; because they make themselues worse then beasts. For the Oxe, the Asse and Horse, doe till the ground, and carry burthens, and so returne some commoditie to their masters. But those that will neither do nor learne any good, but set themselues in all their behauiour to crosse God, his word, and seruants, are more base, and vnprofitable then the earth it selfe, and Iob 30.8. not worthy so much regard as the Oxe, or Asse; vnlesse they amend their euill course, and frame themselues to bee more profitable by some honest labour.

Nor any thing that is his.

HAuing before touched the matters of greatest waight in their kinde, and vnder them comprehended the rest, now he generally handleth things of lesse worth: and chargeth vs precisely, that we must not couet any thing belonging to our neighbour.

So that, we must obserue hence, that the least motion after *Doctr.*
the

the least thing of our neighbours, is sin. Men will (it may be) yeeld that the coueting of our neighbours house, wife, or seruant, is naught, euill and vniust: for these be matters of some moment. But for a little corne, a little grasse, an apple, a point, &c. these, they say, bee trifles, not to bee stood vpon. Nay, there is nothing so small, but it is some thing? and being comprehended vnder the word (any thing) must not be coueted. Therefore God to meeete with these obiectors, as in the fourth Commandement, so here hath branched it out in so many particulars, and at length comprehended al other things, not expresly named before, in a generall tearme, that men might haue no shift or euasion, but might be compelled to confesse, that all coueting, as well in small matters, as in great, is sinne before him, and therefore makes vs subiect to his wrath and malediction.

Vse 1.

This reproveth those, that for waightie matters of some value, will hold their hands at least: but for small things that they thinke a man may well spare, they giue libertie, not to their hearts only, but also to their hands. And then they say, Oh, this is nothing, I pray God we may neuer do worse: but yet it is not well, that one doth so ill. For though hee doe no worse, yet if he doe this still, it will bring him vnder the curse and will certainly in time draw him to greater matters. For if a small sparke be suffered to lie long in the thatch, it may easily set the whole house on fire. And hee that will disobey God for a little, will disobey him more for a great deale. And he that is bold to corrupt his conscience for a penny, will be more ventrous for a pound. And though the matter be small wherein one offends; yet it is not a small matter to offend God. It is a small thing, but yet it is something: and God will not allow it in any thing. He can spare it. But God will not spare thee, if thou take it with sinne, against his law.

Vse 2.

Therefore the vse that we must make is to beseech God to giue vs a contented heart, and so to like of our owne estate, as that wee may couet nothing that belongs not vnto vs. Which grace we shal obtaine, if wee get a firme & true faith in Gods promises and prouidence. For if one bee stedfastly perswaded that God hath appointed him this house, this wife

The méanes
to get conten-
tednes.

this seruant, then he will be content therewith. For we must needes yeeld, that Gods waies be better then ours, that his decree is most iust in it selfe, and also best for vs, if we be his.

Also one must haue faith in Gods promises. For when one seeth no helpe for him by any lawfull meanes and is not resolved that God will prouide for him, and will see that hee shall lack nothing: then originall sinne will lay about it, and seeke to prouide for it selfe, and ouer-flow with idle and ill wishes and desires. But if wee cast our selues on the promises of God, who hath giuen vs his faithfull word, that he shall want no good thing that feares him, and he will bee a sunne and a shield vnto the righteous man: this will breede such contentment in the soule, and such a comfortable resting on Gods prouision, as that we shall not bee troubled with these wandring lusts, after that which is our neighbors; but shall be well satisfied with our owne, which our gracious God in his heauenly wisdom and rich mercy, hath assigned vnto vs. And thus much for the exposition of the law. Which must serue to this end, that seeing our owne vnrighteousnesse and insufficiencie, we should be humbled in our soules before the iudgment seat of Almighty God, and then flie to Christ to be our righteousness and sufficiency. And finally to make this the rule of our life, and a lanterne to our feet; That though we cannot attaine to the perfection, which the law requires, yet we may haue that vprightnesse which God accepts in Iesus Christ. For if we haue respect to all the Commandements & labour faithfully to keep them (though we cannot perfectly fulfill them) then shall we constantly enjoy all those blessings and graces, which God hath promised to his righteous seruants, all the daies of our life, and when we haue finished this short and troublesome pilgrimage, we shall for euer inherit that glorious kingdome, which our Lord Iesus Christ hath purchased for vs; with his most precious blood. Vnto whom with the Father and the holy Ghost, three persons, and one only wise, holy, and eternall God, be ascribed all power, praise and glorie for euermore. Amen.

Psal. 34. 9.

Psal. 84. 11.

Psal. 119. 8.

FINIS.



The Catechisme.

^a Heb. 5. 12. 13.
14. & 6. 1. 2.

^b Act. 8. 12. &
28. 23.

^c Exod. 3. 14.
Ioh. 8. 58.

^d 1. Pet. 3. 2.
1. Iohn. 4. 16.
Psal. 145.

^e Iohn. 1. 15.
& 14. 16.
^f Ioh. 14. 9. &
17. 21.
Colof. 2. 9.
^g Mat. 28. 19.
1. Iohn. 5. 7.

^h Psal. 2. 7.
Iohn. 14. 1.
Heb. 1. 3.

ⁱ As before by
relation.
Prou. 8.

^j Iohn. 11. 26.
Rom. 8. 9.



What is Catechising?

It is ^a an instruction, especially of the Ignorant, in the grounds of Religion.

What are the parts of a Catechisme?

They ^b are either of God, or of his kingdom.

What is God?

God is an ^c essence, that hath his being from himselfe.

What doe you consider in God?

His ^d Properties and
Trinitie of persons, in the vnitie of essence.

What is a propertie in God?

It is an ^e essential facultie in God, according to the diuerse manner of his working.

What is a person in the Trinitie?

It is ^f a distinct substance, ^g hauing the whole Godhead in it.

How many persons are there?

Three: the ^h Father.
Sonne.
Holy Ghost.

What is the Father?

The first person of the ⁱ Trinitie, that of himselfe eternally hath begotten his onely Sonne.

What is the Sonne?

The second person of the ^j Trinitie, that in the vnitie of essence is eternally begotten of the substance of his father.

What is the holy Ghost?

He is the third person of the ^k Trinitie, proceeding eternally from the Father and the Sonne.

These three being euerie one the true and enerlining God, are they

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Dod, J.

The Catechisme.

they any more then one God?

^b No.

Hitherto of God: what is his kingdome?

The kingdome of God is ^c an euerlasting kingdome, appointed and ruled by the counsell ^d of his owne will.

What are the parts of his kingdome?

^e His decree, and the execution thereof.

What is his decree?

It is the most ^f perfect wil of euey thing, which maketh it most perfectly good.

What decree of God is that, which is specially so bee considered?

That of men and Angels, called Predestination.

What is Predestination?

It is the decree of God ^g touching the euerlasting estate of men and Angels.

What are the parts of Predestination?

Election, and reprobation.

What is Election?

It is the ^h eternall Predestination of certaine men and Angels to life, to the praise of his glorious grace.

What is reprobation?

It is the ⁱ eternall Predestination of certaine men and Angels to destruction, ^k to the praise of his glorious iustice.

So much of the decree.

What is the execution?

It is an ^l action of God effectually working all things hee hath decreed.

What are the parts thereof?

^a Creation, and prouidence.

What is creation?

It is the execution of Gods decree, of ^b making all things that are made of nothing very good.

What is prouidence?

It is the ^c execution of Gods decree in the effectually disposing of all things, to their proper end, whereof that prouidence

^b Dut. 6.4.

¹ Ioh. 5.7.

¹ Cor. 8.5.6.

^c Esa. 9.7.

Dan. 2.44.3.33

Luk. 1.33.

^d Rom. 11.34.

Psal. 115.3.

^e 1. Cor. 2.16.

Ephes. 1.11.

Psal. 90.4.

Act. 4.28.

^f Psal. 90.4.

Ephes. 1.11.

^g 1. Thef. 5.9.

Rom. 9.22.23.

¹ Pet. 2.8.

Mat. 25.41.

^h Ephes. 1.59.

Rom. 9.22.23.

¹ 1. Thef. 5.9.

^k Of the contrary end of election.

¹ Ephes. 1.11.

Act. 4.28.

² Psalm. 32.9.

10.11. & 146.

67.

^b Gen. 1.7. &

Heb. 11.2.

^c Eph. 1.11.

Rom. 11.36.

Psal. 139.2.3.

Col. 3.11.

The Catechisme.

- ^d Mat. 6. 16. 8. providence that is of ^d men and ^e Angels is chiefe.
- ^{10. 29. 30. 31.} ^e Ezech. 1. 1. What doe you consider especially in that part of providence?
- ^{4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.} The fall of both ^f and repaire ^g of man.
- ^f Genes. 3. 1. Which of them fell first?
- ^{23. 4.} The ^h Angels, which were also ⁱ an instrumentall cause of
- ⁸ Gen. 3. 15. mans fall.
- ^h Iud. 6. What was their fall?
- ^{10b} 4. 18. The ^k departing from their estate which God had set
- ¹ Ioh. 8. 44. them in.
- ^k Iud. 6. Wherein consisteth that their departure?
- ^{10b} 4. 18. In forsaking their ^l innocencie, and ^m committing of sinne
- ² Pet. 2. 4. which caused Gods ⁿ anger against them.
- ¹ Iob 4. 18. What is sinne?
- ^m 2. Pet. 2. 4. It is the ^o transgression of Gods law.
- ⁿ Lam. 3. 39. What was the first sinne of man?
- ^{Esa} 64. 5. 6. The ^a eating of the fruit that was forbidden: from whence
- ^o 1. Ioh. 3. 4. also do come other sinnes, originall and actuall.
- ^a Gen. 2. 16. What is due to these sinnes?
- ^{17. 6. 7.} Guilt, and ^b Punishment ^c
- ^b Rom. 1. 15. What is the guilt of sin.
- ^c Rom. 5. 12. The ^d desert of sin whereby we are subiect to Gods wrath.
- ^d Rom. 3. 19. What is the punishment of sinne?
- ^e Gen. 2. 17. Everlasting death begun heere, and to be accomplished
- ^{10b} 5. 24. 28. in the life to come.
- ^{29. 3. 18. 19.} What is that which God hath ordained for the repaire of man?
- ^a Ioh. 5. 25. 6. 68 His ^a word.
- What is his word?
- ^b Ioh. 5. 25. 29. It is a doctrine of saving ^b mens soules, written by divine
- ³ Tim. 3. 11. inspiration.
- ^{16. 17.} How is this word made profitable for us?
- ^c Rom. 10. 14. Chiefly, and first of all, by the ^c preaching of it, to the be-
- ^{Luk} 1. 3. 4. getting of Faith: and after by preaching and reading both,
- The practise for our confirmation.
- of all the Apo- Will not the knowledge of the wisdom, power, and good-
- stles, who never nesse of God in the creation and government of the heaven and
- wrote but to earth with the things that are in them, recover our lost e-
- the Churches, state?
- and such as al-
- ready beleue.

No.

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No It^d serueth rather for further condemnation, without^d Rom. 1. 19.
the word: as^e by, and with the word it is a good helpe. 20. 21.

What are the parts of the word?

The^f law and gracious promise: (otherwise called the co-^f Rom. 10. 5. 6.
uenant of workes, and the Couenant of grace,) which from Gal. 3. 11. 12.
the comming of Christ is called the Gospell.

*What doth the Law (containing the Couenant of workes)
crane of vs?*

Al^s such duties as were required of Adam in his innocen-^s Leuit. 18. 5.
cie, and all^h such, as are required since, by reason of his fall, ^h Deut. 27. 26.
with reward of life euerlasting to the doers of them, and cur-
ses to him that doth them not.

Is any man able to doe them all?

No^a not in the least^b point.

What then auaieth the Law to vs?

Verie much, first to shew vs our^c sinnes and punishment^a Gal. 3. 22.
thereof, thereby to driue vs to Christ; and secondly, to teach^b Rom. 8. 3.
vs how to^d walke when we are come to him. ^b Phil. 3. 9.
^{Tit. 3. 5.}
^{Esa. 64. 6.}

What is the Summe of the Law?

^c Thou shalt loue, the Lord thy God with all thy heart, ^c Gal. 3. 24.
with all thy soule, and withall thy mind: this is the first and ^{Rom. 3. 20. 77.}
great Commandement, and the second is like to this Thou ^d Mat. 5. 17.
shalt loue thy neighbour as thy selfe, &c. ^{Luk. 1. 6.}
^{Deut. 6. 6.}
^c Mar. 22. 35.
38. 39.

What are the parts of the law?

^f The first and second table. ^f Deut. 10. 1. 2.

What Commandements are in the first table?

The first foure, ^s which containe our duties towards ^s Exod. 20.
God. 1. 2. 3. &c.

What is common to these foure?

That euerie one of them hath his feuerall reason annexed,
which in the first commandement goeth before: and in the
other three it cometh after.

What is the first Commandement?

I am the Lord thy God which brought thee out of the
land of Egypt, &c.

What is the summe of this Commandement?

The inward worship of God,

What is the second Commandement?

Bb

Thou

The Catechisme.

Thou shalt not make to thy selfe any graven, &c.

What is the summe of this commandement?

The outward worship of God, not according to the tradition of men, but according to the will of God, reuealed in the Scripture,

What is the third commandement?

Thou shalt not take the name of the Lord thy God in vaine.

What is the summe of this Commandement?

A binding of the tongue to the good abearing to the titles, workes and actions of God.

What is the fourth Commandement?

Remember the Sabbath day to sanctifie it.

What is the summe of this Commandement?

The time wherein this should bee performed, to set our selues a part to Gods worship.

So much of the first Table.

W*hat are the Commandements of the second Table.*

Sixe, containing our duties towards our neighbour.

What is the summe of the Commandements of the second Table?

Whatsoeuer you would that men should doe to you, doe you to them.

What is generall to the Commandements of the second Table?

That the workes thereof are in higher or lower degree of good or euill, as they are kept or broken towards one of the household of faith, rather then towards a neighbour simplic.

What is the first of them, being the fifth in order?

Honour thy Father and Mother, &c.

What is the summe of it?

All especial duties to our neighbour, in respect of his and our calling.

What is the sixth Commandement?

Thou shalt not murther.

What is the summe of it?

All

a. Cor. 6. 8.

Jo. 12.

Gal. 6. 10.

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All general duties to our neighbor in respect of his pers^{on}.

What is the seventh commandment?

Thou shalt not commit adulterie.

What is the summe of it?

All generall duties to man in respect of chastity.

What is the eighth Commandment?

Thou shalt not steale.

What is the summe of it?

All generall duties to man in respect of his goods.

What is the ninth commandment?

Thou shalt not beare false witnesse, &c.

What is the summe of it?

All generall duties to man in respect of his good name.

What is the tenth Commandment?

Thou shalt not couet thy neighbours house, &c.

What is the summe of it?

That we keepe our hearts from all euill, not thoughts only, but euen from all pronenesse of sinning against our neighbour.

What forbiddeth this Commandment, that was not forbidden in the former?

The former doe condemne only euill thoughts, with consent; which are heere condemned, before and without consent.

Hitherto of the covenant of workes.

What is to be considered in the covenant of grace?

First Christ, and then the ^b meanes of applying Christ vnto vs.

What things haue we to consider in Christ?

Two: { His person, ^c
His office. ^d

What is his person?

Christ, both { God, and
Man ^e

What haue we to consider in his person?

His 2. Natures: { His God-head, and
His Man-head, which subsisteth and hath
it being in the God-head.

^a Act. 10. 43. 3.

24.

Rom. 1. 34.

^b 2. Cor. 5. 20.

Mat 6. 33.

^c Ioh. 1. 14.

3. 33.

^d Esa. 62. 1. 2.

Luk 4. 18.

^e Rom. 1. 3. 4.

& 9. 5.

1. Tim. 3. 16.

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Being God before all worlds how became hee a man?

He was^f conceiued in time by the holy Ghost, and borne of the Virgin Marie.

Are these his natures seperated?

No verily, & they are inseperably vnited in the person and yet distinguished in substance, properties, and actions,

So much of the person of Christ.

What is the office of Christ?

To be^b a mediator betwixt God and man.

What are the parts of his mediation?

Hisⁱ Priesthood and his kingdome.

How doth he fulfill his Priesthood?

In^a opening his fathers will and working the merit of our redemption.

How doth he open his fathers will?

In teaching vs the whole will of God, both in his^b owne person, when he was vpon the earth, and by the^c Ministers, from the^d begining of the world to the end thereof.

How hath he wrought the merit of our redemption?

Partly by that which hee did in his base estate; partly by that he did and doth in his glory.

Wherein consisteth that which was done in his base estate?

In his conception, birth, life, pouertie, hunger, thirst, wearinesse and other humiliations euen vnto death.

What ariseth of this?

His whole^e obedience: which consisteth partly in suffering, partly in fulfilling.

What was his suffering.

That both in body and soule he^f suffered whatsoever we should haue suffered; hauing drunke the full cup of Gods wrath filled vnto him for our sakes: whereby he hath taken away our sinnes.

What was his fulfilling?

Doing the^g whole law, whereby hee purchased righteousness for vs.

What are his actions in glory?

His^h resurrection, hisⁱ ascension, and sitting at the right hand:

^f Mar. 1. 20.

Luke. 1. 31. 33.

^g 2. Cor. 13. 4.

1. Pet. 3. 18.

1. Cor. 15. 27.

28.

^a Tim. 2. 5.

Heb. 9. 15.

ⁱ Psal. 110. 2.

3. 4.

Heb. 8. 13.

Act. 3. 22.

^a Esa. 61. 2. 3. 4.

Psal. 2. 6. 7.

Dan. 9. 14.

Ephes. 2. 14.

17. 16.

^b Mat. 13. 8. 9.

10. 27. 5.

^c Mar. 10. 40.

Luk. 10. 16.

^d Heb. 1. 1.

1. Pet. 1. 11. 12.

1. Pet. 2. 18. 19.

2. Pet. 1. 19.

20. 21.

Ephes. 4. 8. 11.

12. 13.

Hos. 4. 6.

Mat. 2. 6. 17.

^e Phil. 2. 5. 6.

7. 8.

1. Pet. 2. 24.

Mat. 26. 27.

Esa. 5. 3.

^g Psal. 40. 7. 8.

Gal. 4. 4. 5.

Rom. 8. 3. 4.

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hand of God his ^k Father, whereby hee fulfilled his Priest- ^k Psalm. 110. 1.
hood, and made himselfe a way for his kingdom. 2. 5. 6.

What are the effects of all these actions towards vs?

They are two: { ^aRedemption.
} ^bIntercession.

What is Redemption?

A^c deliuerance of vs from sinne, and the punishment there-
of, and a restoring to a better life then euer *Adam* had.

What are the parts of Redemption?

^dReconciliation and ^eSanctification.

What is reconciliation?

That, whereby the wrath of God is taken from vs, and we
restored to his fauour.

Wherein doth it consist?

In remission of sinnes, and imputation of righteousness.

What is remission of sinnes?

The^f abolishing & taking away of al our sins by his death.

What is the imputation of righteousness?

The^g reckoning of Christs righteousness vnto vs, and the
taking it for ours.

What is sanctification?

A freedome within vs ^h from the bondage of Satan, and
restitution of vs to a godly life.

What are the parts of it?

Mortification and quickning ⁱ.

What is mortification?

The restraining and subduing of our naturall corruption
and refraining from all euill ^k.

What is quickning?

A renewing of vs to newnesse of life, whereby we delight
in dooing good ^l.

So much of Redemption.

What is intercession?

It is that^m worke, whereby Christ sitting at the right hand
of God his Father, taketh away all the pollution that clea-
ueth to our good works: which dependeth vpon the merit of
his passion. ⁿ Rom. 8. 34.
^o 1. Pet. 2. 5.
Exodus 29. 38.

Hitherto of the Priesthood of Christ.

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ⁿ Luke 1. 32. 33.
Ezek. 34. 34.

What is the kingdome?

Thatⁿ whereby his Priest-hood is made effectual vnto vs, yea, without the which, al the actions of his priest-hood are to vs voide and fruitlesse.

What haue we to consider in his kingdome?

• 1. Cor. 15. 25.
26. 27. 28.

Mat. 25. 24. 31.
33. 45.

First, the gouernment of his Church in this^o world.

Secondly, his last iudgement in the world to come, from which all the meanes of applying and making effectual vnto vs Christ and all his benefits doe come.

P 1. Theſ. 5. 19.
20.

A&. 10. 44.

Wherein consisteth his gouernments in this world?

In p things, and in persons.

What are the things?

Partly inward, and partly outward.

What are the inward?

¶ Gal. 3. 2. 3.

1. Tim. 1. 14.

¶ Ephes. 2. 8.

The ¶ spirit of God which is giuen by the outward.

What doth the spirit of God worke in the godly?

¶ Faith, whereby I take hold of Christ, with al his benefits.

What is Faith?

¶ A& 16. 11.

Gal. 2. 20. & 3.
26.

Iohn 6. 15.

¶ Rom. 5. 1. 2. 3.

& 8. 1. 2. 3. 4.

Ephes. 2. 6.

Col. 2. 1. 2. 3.

A ¶ perswasion of the fauour of God toward mee in Iesus Christ.

How doe you know that you haue true faith?

By the fruites thereof; ¶ Reconciliation and Sanctification, which haue bin alreadie declared.

So much of the inward.

What are the outward things whereby the spirit is giuen?

They are either those which God giueth vs, or which we hauing receiued from God, giue vnto him againe.

What are the things which God giueth vnto vs?

The word of grace before named, and the dependants thereon.

What is the word of grace?

¶ Mark 9. 23.

A&. 16. 31. 32.
33.

Rom. 3. 28.

¶ Mat. 18. 15.

1. Cor. 5.

¶ Beleeue in Christ and thou shalt be saued: the which alone bestoweth the spirit of adoption.

What are the dependants of the word?

The Sacraments, 1. Cor. 10. 1. 2. 3. 4. and the^x Censures.

What is a Sacrament?

A more finall, effectuall, and sensible instrument, then the word alone: whereby Christ with all his benefits is offered

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offered to all in the Church, and receiued only of the faithfull.

How many Sacraments are there?

Two: Baptisme, 1. Cor. 10. 1. 2. 3. & 12. 13. and the Lords supper.^a

What is Baptisme?

A^b seale of our entrance into Christianitie.

What is the Lords Supper?

A^c seale of our growth and continuance in Christianitie.

So much of the Sacraments.

What are the censures?

They are iudgements giuen for ratification of the word & Sacraments abused.

Of how many sorts are they?

Two, ^d corrections, and ^e punishments.

What are corrections?

They are either in word, or in deed.

What are they in word?

They are chidings or rebukes of the Church for sinne: and they are either ^f priuate by one first, and then by two or three at the most, (whereof, he that first admonisheth must be one) or ^g publike by the whole Church.

What are they in deed?

The^h suspension from the Sacraments, or ⁱ excommunication from all the benefits and societie of the Church.

What are the punishments?

An euerlasting curse, called ^k *Anathema, Maranatha*, pronounced against the wicked vpon the sinne against the holy Ghost.

So much of the outward things that God giueth vs.

What are the outward that wee hauing receiued giue to God againe?

They are vowes and prayers^{*}

What is a vow?

A solemne promise to God of some lawfull thing that is in our power, for the confirmation of our faith and testifying our thankfulness to God.

What is praier?

^a Rom 4. 1.

Genes 7. 11. 12.

Mat. 26. 26. &.

28. 19.

^b Mat. 28. 19.

Acts. 8. 27.

^c Mat. 26. 6.

1. Cor. 11. 23.

^d Mat. 18. 15. 16.

1. Corin. 5.

^e 1. Cor. 16. 22.

James 1. 14.

2. Tim. 4. 14.

^f Mat. 18. 15. 16.

Leuit. 18. 17.

^g 1. Tim. 5. 20.

Mat. 18. 17.

^h Num. 12. 14.

Exodus 33. 6. 7.

ⁱ Mat. 18. 17.

1. Tim. 1. 22.

^k 1. Cor. 16. 22.

^{*} Psa. 50. 13. 14.

& 66. 13. 14.

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It is a calling vpon God in the name of Christ, for the more ample and full fruition of the good things wee haue need of.

What is annexed to praier?

An holy fast or feasting.

What is an holy fast?

^a Luke 23. 54.

^b Leu 23. 27. 28.

29.

^c Isai 1. 2.

^m Marke 16. 2.

Luke 24. 1.

It is (after preparation, ^a common to all holy rests) an abstinence from the ^l morning of the day of the fast vnto the ^m morning of the day following, from all earthly comforts, so farre as necessitie and comlineffe will permit; to the end that our selues being humbled and cast down, we may more feruently cal on God, either for the obtaining of some singular benefit, or to auoid some speciall punnishment.

It seemeth you make it unlawfull for those that fast, to eat any thing during their fasting.

Not so if for helpe of weaknesse, the taking of meate be moderately and sparingly vsed.

What is an holy feast?

^a Zachar. 8. 19.

^b Hest 9. 27. 11.

20. 21. 22. 30. 31

A ^a solemn thanksgiuing for some notable benefit obtained of God: specially wh n we haue obtained it by a fast before.

Are wee limited and bound in certaine, how and wherein to pray?

^a Mat 6. 9.

Luk. 11. 2.

Not alwaies: but we haue a perfect paterne of praier of all kinds in the ^a Lords praier.

What be the parts of the Lords?

Two:

{ The peface.

{ The prayer it selfe.

What is the Preface?

Our Father which art in heauen.

What are we taught in the Preface?

To come to God as to a Father with boldnesse, and yet with reuerence of his Maiestie that filleth the heauen.

What doth the praier containe?

A forme of request and thanksgiuing.

What are the parts of the request?

They are of two sorts, whereof the first three, being of the first

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first table, do concerne God: the other three, being of things that concerne the second Table, belong to our selues and our neighbour

What is the first of those three that concerne God?

Hallowed by name.

What is the Summe of this petition?

That in all things God may be glorified.

What is the second?

Thy kingdome come.

What is the summe of this?

That the kingdome of our Lord *Iesus Christ*, both by the inward working in his spirit, and also by the outward meanes may bee enlarged daily vntill it be perfected at the comming of Christ to iudgement.

What is the third?

Thy will be done, in earth as it is, &c.

What is the summe of it?

(Angels.

That obedience be giuen to God, vntil we be as the holy

So much of these that concerne God.

How are thy diuided, that concerne our selues and our neighbour?

Into 2. sorts: $\left\{ \begin{array}{l} 1. \text{ Touching things of this life.} \\ 2. \text{ Touching things of the life to come.} \end{array} \right.$

What is the petition concerning the things of this life?

Giue vs this day our daily bread.

What is the summe of that?

That God would prouide not only for our necessities, but also for our Christian and sober delight, according to our calling, and the blessing of God vpon vs, with this exception (if it be his good pleasure.)

What is the former of them which belong vnto the life to come?

Forgiue vs our trespasses, as we forgiue them that trespass against vs.

What is the summe of it?

In it wee pray for Iustification, which standeth in the remission of sinnes, and imputation of the righteousness of Christ.

What is the latter petition?

And

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And leade vs not into temptation, but, &c.

What is the Summe of it?

In it we pray for Sanctification, which standeth in mortification and quickning.

Hitherto of the petitions.

What is the thanksgiving?

For thine is the kingdome, the power and glorie, &c.

What is the Summe hereof?

That we ground our assurance of obtaining our praier in God; from whome all things we aske do come, and to whom therefore all glorie must returne.

What doth this word (Amen) signifie?

It is a note of confidence (q. d.) So it is as wee haue praied.

So much of the things.

What are the persons?

The Church.

What is the Church?

A company of those which are ^o in Christ.

What are the parts of the Church?

They ^p which haue preheminence in the Church, and the rest of the body of it.

What are they that haue preheminence in the Church?

They are either ^q gouernors or helpers.

What are the rest of the body of the Church?

The people that are gouerned.

What is their part?

To yeeld obedience^a to the gouernors in al lawful things.

Having spoken of Christs kingdom in this life, it followeth to speake of the same in the latter day.

What is that day of Iudgement?

It is ^b as it were the great assises, wherein euerie one must appeare and be either acquitted or condemned.

What are we to consider in this Iudgement?

Two ^c things: { ¹ The tokens going before.
 ² The maner of it.

What are the tokens going before?

^d Diuers

^o Ephes. 1.1.

Col. 12. 27.

^p Phil. 1. 11.

Heb. 13. 17.

^q 1. Tim. 5. 17

Heb. 13. 17.

1. Thes. 5. 12. 13

1. Cor. 12. 28.

^a Phil. 1. 1.

Heb. 13. 17.

^b Rom. 14. 10.

2. Cor. 5. 10.

^c Mat. 24. 29. 31

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^d Diuers, but the nearest vnto that are the darkning of the ^d Mat. 21. 22.
lights of heauen, and the roaring of the sea. ^{Luke 21. 25.}

What shall be the manner of it?

An^e Archangel shal make a mightie voice by the strength ^e Ioh. 5. 28. 29.
of Christ then comming in the clouds: wherby the dead shal ^{1. Thes. 4. 6.}
be raised, and the quick changed all in a moment.

What shall then be done?

The Angels shal gather and present, ^f before Christ in the ^f Mat. 25.
aire, the faithful on the right hand of Christ, and the wicked
on the left.

Being so ranged, what shall then be done?

Christ (appointed the Iudge of all) wil first giue sentence
of life eternall vpon the faithfull.

Why will Christ first giue sentence vpon the faithfull?

That they being first acquitted may bee ^g assistant to him ^g Mat. 19. 28.
in iudging the wicked to euerlasting death. ^{1. Cor. 6. 2. 3.}

What shall be the execution of the iudgement?

That the ^h wicked shall be cast into hell by the Angels, ^h Mat. 13. 41. 42.
who shal ⁱ carrie the faithful into heauen, ⁱ Luke 16. 22.
^k there to remaine ^k Iohn 17. 24.
with Christ for euer. ^{1. Thes. 4. 17.}

FINIS.



COMFORTABLE MEDITATIONS
GATHERED OUT OF A SERMON

of the Author vpon the name of God, set
downe, Exodus 34. 6. 7.

^a Psalm 42. 5.

^b Psal. 37. 3.

^c Psalm 27. 8.

^d Psalm 27.

^e 4 & 51. 8.

^f Cant. 1. 2.

^g Psalm 18. 2.

^h Psal. 119. 114.

ⁱ Prou. 18. 10.

^j Psal. 40. 12.

^k Psalm. 69.

^l 20. 142. 4.

^m Psal. 34. 1. 7.

ⁿ Psalm. 40. 1.

^o & 42. 5.

^p Exod. 34. 6.

^q Gen. 17. 1.

^r Mat. 11. 28.

^s Luke 15. 20.

^t & 21. 22.

^u Exod. 34. 6.

^v Psal. 111. 18. 1.

^w & 136.

^x Hebr. 13. 5.

^y Mat. 11. 28.

^z Macha. 7. 18.

^{aa} Exod. 34. 6.

^{ab} Psal. 103. 13.

^{ac} 1. Pet. 2. 3.

^{ad} Psalm. 34. 8.

^{ae} Ephes. 1. 3. 4.

^{af} Exod. 34. 6.

^{ag} Psalm. 103.

^{ah} 8. & 145. 8.

^{ai} Nahum. 1. 3.

^{aj} Psalm. 30. 5.

^{ak} & 103. 9.

^{al} Esa. 54. 7. 8.

^{am} 1. Cor. 4. 17.

MY soule what moueth thee to be so sad^a?
Trust in the Lord, and of him haue no doubt^b:
Seeke thou his face^c, his fauour, maketh glad^d,
His name an ointment sweete, is powred out^e:
It is a Tower, ^f a Rocke, and Refuge sure^g,
Whereto the righteous runne and are secure^h.

If that afflictions, trouble or distresse,
In body, goods, or name, vpon thee lie,
Let them be great or small, long, more or lesseⁱ,
And thou canst see no helpe or remedie^k,
Fret not^l, but patiently waite on Gods will^m:
His name is strongⁿ, and all-sufficient still^o.

Although thy sinnes be manifold and great,
Whose heauie waight doth wearie thee full sore^p,
If thou repent, he's easie to intreate^q,
He's mercifull^r, and hath bene euermore^s,
And will not faile thee^t of thy sinnes to ease^u,
There's no such God, for mercie doth him please^x.

Grant thou hast nothing wrought in word or deede,
That might deserue his mercy on thy part:
Doe not thou faint therefore, or doubt to speede,
He Gracious is^v, and loues without desert^w.
He is a Father, O come taste^a and see^b,
How sweet he is, and how he loueth thee^c.

Be it thou art so farre from doing well,^d
That thou hast iustly stirred him to ire^e,
And for thy sinnes might throw thee downe to hell^f:
One teare from greened heart, will quench that fire^g.
To anger he is slow, ^h though thou be vile,
And when it comes, it tarries but a whileⁱ.

What

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*What though thy prayers be but weake and few,^k
And not so mightie as Elias were,^l
And thine affections like the morning dew,^m
If they unfained be, yet neuer feare:ⁿ
All such infirmities God will let passe,^o
He great in kindnesse is,^p and euer was.*

*But I haue waited long, and also praied,^q
And yet no comfort from him I can finde.
Still hope in him and be not thou dismaid,
And in the end, he will shew himselfe full kinde,
For he abounds in truth, and cannot lie,
What he hath promised he will not deny.*

*But time is past: may not I come to late?
Hath he of mercie much abundant store?
None euer failed that came to his gate,
And Mercie he reserues for thousands more.
For as the body of the Sunne, is but one,
It giueth light to all, yet wanteth none.*

*Grant that thy sinnes are not as others be,
But thou committed hast presumptuous sin,
Thy nature all corrupt both roote and tree,
And finnes of custome thou hast liued in.
He doth forgiue, forget, and eke set free.
Tiangression, sinne, and all iniquitie.*

*What though the wicked doe thee much assaile,
And sore against thee, and the Church are bent:
And God doe suffer them for to pruaile:^f
He will not iudge them to be innocent;^g
But sure will viuite their iniquitie,^h
Vpon their children to the fourth degree.*

*Sith he Iehouah is,ⁱ and changeth neuer,^k
Strong, gracious, mercifull, to anger slow:
The same this day, as yesterday, and euer,^l
Kindnes and truth, as from their fountaine flow,^m
Forgiuing sinne, and in his iudgement iustⁿ
All that doe know his name, will in him trust.^o*

^k 1 Kin 17. 1. &
18. 2. &c.

^l 1 Sam. 5. 16. 27

^m Hos. 6. 7.

ⁿ Psal. 119. 80.

^o Mich. 7. 18.

^p Exod. 34. 6.

^q Psal 10. 3. 8.

^f Nab. 1. 2. 3.

^g Exo. 34. 7.

^h Ps. 79. 6, 10.

12. 140. 12.

ⁱ 1 Exod. 34. 67.

^k Mal. 3. 6.

^l 1 James 1. 7.

^m Heb. 13. 8.

ⁿ Reu. 1. 8.

^o Psal. 1. 10.

JOHN GYLL.

Dod, J.

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